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# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIV. No. 14. CHICAGO, SATURDAY, JULY 4, 1891. WHOLE No. 661.

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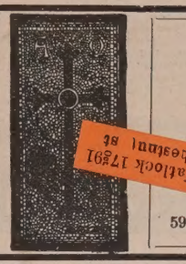

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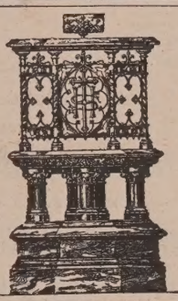

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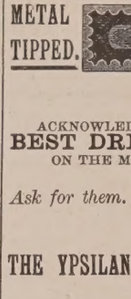

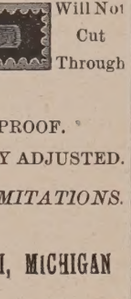


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# The Living Church.

*SATURDAY, JULY 4, 1891.*

## *THE EYES OF CHRIST.*

BY ISABEL G. EATON.

What saw the eyes of Christ,
In that sweet moment, when at first
Upon a fallen world their radiance burst,
Veiled in unconscious childhood's mist?
Pale, lambent orbs by angels kissed!
All heaven's glory centered in their hue—
Divinest Love the white lids shining through,
Keeping with man its tryst!

Far-seeing eyes of Christ!
Beyond the mother's brooding face they gazed,
And saw the cross on Calvary's hill top raised.
But still the peace they daily drew
From heaven's serene, untroubled blue,
Shed peace into her soul who owned Him king.
No sorrow could its mantle round Him fling,
Her child with eyes so true!

All-pitying eyes of Christ!
The woes of all mankind lay shadowed there,
To be redeemed when He that cross should bear.
And still He slept—and sweetly smiled,
By Mary's loving words beguiled.
The mission of His human life was given:
The Eternal Godhead stooped from highest heaven
To live—a little child!

Ah, patient eyes of Christ!
In days of weary toil, in fasting's hour,
Through lonely grief, and Satan's deadly power
They pierced beyond the threatening gloom
And saw the bodings of His doom,—
The cross still waiting, and the cruel spear,
The crown of thorns, the desolation drear,
Death, and the silent tomb.

Sad, sorrowing eyes of Christ!
A darker shadow from the cross is thrown
Upon the faithful Heart that knew its own
Across the yawning gulf of years;
The vision of a prophet peers,
And sees the souls who shall deny their Lord,
Turning with curses from the Incarnate Word.
Oh, grief too deep for tears!

Radiant the eyes of Christ!
As on the mountain top they now behold
The glorious city with its gates of gold.
Vanquished the cross's awful shade,
The debt of sin forever paid!
Ascending Lord! our eyes still follow Thee,
Waiting the crown and palm of victory,
The home Thy love has made!

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IT is stated that the Vice-Chancellor of the University of Oxford, has stopped any proceedings which may have been taken or intended against the Rev. Charles Gore, Principal of Pusey House, for alleged false teaching in his Bampton Lectures.

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A TELEGRAM in the daily press of Monday, states that the Rev. William M. Ogden, rector of the church of the Holy Cross at Warrensburg, Warren County, N. Y. fell dead in the pulpit while preaching on Sunday morning.

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SOME of the American papers have taken for a fact and so announced the rumor that the Rev. E. Carr Glynn, the vicar of Kensington, had been appointed to the Bishopric of Lichfield. Mr. Glynn himself has contradicted the report. No appointment has been made as yet.

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GRADUATES of the General Theological Seminary will be pleased to know that the Board of Trustees has authorized and adopted a hood which may be worn by all graduates of the institution. Applications should be made to the dean or bursar of the seminary. The price is fixed at $5.00.

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THE new altar at St. Paul's Cathedral which was placed in position for Whitsun Day was then partly concealed by the festal hangings. It is now uncovered in front, and stands out in bold relief to the white marble of the reredos. The altar is of ebony and gold, and is magnificently carved. It is said to be the gift of a relative of the late Canon Liddon.

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MR. HOLMAN HUNT'S picture, the "Light of the World," which was bought by Mrs. Combe, for £10,000, and presented by her to Keble College, is to be placed in the chapel at Keble. The organ is to be moved, a chapel to be erected where it stands, and the great picture will be placed over the altar in the new chapel.

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WE commence next week a series of papers on Boys' Guilds, by Mr. Harvey L. Fisher. We think they will be found interesting and full of valuable information and suggestions to aid the clergy in their pastoral labors. There are few problems in parish work more difficult than that of interesting and keeping the youth in Church work. We believe that this series will contribute largely towards the solution.

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THE Bishop-elect of Milwaukee, Dr. Nicholson, visited Milwaukee and Nashotah, last week, in the discharge of his duties as trustee of the latter institution. It is announced in the daily papers that he intimated his acceptance of the election, and that upon his return to Philadelphia he would send the formal notification. The consecration will take place in the fall. We heartily congratulate the diocese upon this happy result.

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THE Old Catholics of Lucerne have raised $25,000 for the purpose of building a church. The Americans, who have held services in a hotel, have raised $5,000 for the building and will have the joint use of the church. This is the first time for nearly 300 years that the English Church has entered into formal relations with any of the Continental Churches. It is also a sign of life in Swiss Old Catholicism. Many Christians will watch with interest the growth of closer relations between the English Church and her sister Churches of the Continent.

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WE have been told that the Romanists of Boston rejoice at the election of Dr. Brooks. Perhaps they have their reasons for their elation. But the editor of *The Catholic Review*, of Brooklyn, asks these pertinent questions:

"One cannot help asking: if a man who utterly repudiates the Historic Episcopate can be a bishop in good standing, where is the consistency of requiring that episcopate as an indispensable condition of Christian Union? If a man who utterly rejects the Historic Episcopate can consistently be made a bishop, why should not outsiders who reject the doctrine be admitted to communion?"

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THERE appears to have been some reason in Lord Barrington's question in the House of Lords as to the excessive fees exacted in the translation of bishops. The translation of the late Archbishop Magee from Peterborough to York, cost him £7,000. At a well-attended meeting in London, a subscription was started to defray this expenditure, in order that the personal estate, which is not expected to exceed £5,000, may not suffer. When the present Archbishop of Canterbury was translated from Truro, the attendant expenses were said to have been equal to the income of his new see for a year and a half.

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VARIOUS artists have devoted much of their time to the decoration of St. Paul's Cathedral, one of the latest being Mr. W. B. Richmond, A.R.A., who has just completed a design for the choir, a cartoon 18ft. high, which will soon be erected in its appointed place for approval. It represents an angel, majestic but simple, with outstretched wings, seated by the gates of heaven, from which she is divided by the river of death. Messengers come out of the heavenly city to meet her. Sir Frederick Leighton has assisted in the past in the decoration of the cathedral with his well-known circular design, "The sea gave up its dead," executed some seven or eight years ago.

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THE appeal in the Lincoln case to the Judicial Committee of the Privy Council came on Wednesday, June 10th, before the Lord Chancellor, Lord Hobhouse, the Master of the Rolls, Lord Herschell, Lord Field, Lord Hannen, Sir Richard Couch, and Lord Shand; with the Bishop of Chichester, the Bishop of St. Davids, and the Bishop of Lichfield, (Archbishop-Designate of York) as assessors. Sir Horace Davey, Q.C., Dr. Tristram, Q.C. and Mr. Danckwerst appeared for the appellants. There was no appearance by, or on behalf of, the Bishop of Lincoln. The Court was crowded during the hearing, and much interest was manifested in the proceedings.

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IN reference to the translation of Dr. Gott, from the deanery of Worcester, to the see of Truro, the *Pall Mall Gazette* observes that the new prelate is chiefly distinguished for his lack of memory, which leads him and his victims into curious positions, and has given rise to the nicknames, "Dean Forgot" and "Clean Forgot." This oblivious dignitary managed, however, to get through a vast amount of work when he was vicar of Leeds. Dr. Gott possesses considerable private means, and has made it a rule to spend the whole of his income from his living on Church work. He once declared from his pulpit that he had never received one penny from Church revenues for his own benefit, either directly or indirectly. Mrs. Gott is a very charming and popular lady, and the eldest of their four children is now at Eton. Dr. Gott as bishop will be, above everything else, an able administrator, and in organization his tact and judgment are as notable as his personal enthusiasm and earnestness are inspiring.

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THE 137th annual commencement of Columbia College was held in the new Music Hall in New York City. A long list of degrees was conferred by President Low, including those of bachelor of arts, bachelor of philosophy, bachelor of laws, doctor of medicine, engineer of mines, civil engineering, electrical engineering, master of arts, and doctor of philosophy. This is the first time in the history of the university when all its schools held their commencement at the same time. The law and medicine schools have usually held their commencements earlier in the year. Honorary degrees were conferred as follows: S.T. D., the Rev. Thomas Francis Gailor, Vice-Chancellor of the University of the South; the Rev. Ezra Palmer Gould, Professor Biblical Criticism in the Philadelphia Divinity School; LL. D., President Merrill E. Gates, of Amherst, and the Hon. John Jay, class of 1836. A long list of prizes and honor men was announced. Twenty-four university fellowships have been established by the trustees, tenable for one year with the possibility of reappointment. The value of each fellowship is $500. Twelve have been awarded this year.

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THE twenty-first anniversary festival of the London Gregorian Choral Association was held at St. Paul's on the 4th, when for the first time at these celebrations, and, it is said, also for the first time since the Reformation, the choristers were allowed to carry their banners through the cathedral. The long procession of well-nigh a thousand boys and men started from the gates on the south-east side of the church shortly after half-past seven, and it was nearly fifteen minutes later before they had gained their seats in the choir. They marched four abreast down the side aisle, and thence up the nave and under the dome, trombones, reed wind instruments, and cornets-a-piston placed at intervals in their ranks sufficing to keep this large body of vocalists, fairly in time and tune. At the head of the procession was carried the banner of St. Paul, while among the white-robed singers were men bearing banners with figures of St. Stephen, St. Andrew, St. Colomb, and other saints, and the various divisions of the Guild of St. Cyprian. This procession marched up the cathedral, singing meanwhile the hymn, "Urbs beata Hierusalem" (from the Salisbury Hymnal) and a hymn, "O Lord, on this our festal day," specially written by the Rev S. C. Clarke, and composed by Mr. A. H. Brown, until the whole party of vocalists had arrived within the choir, the banners were placed behind the lectern and elsewhere, and the ordinary evening services commenced. The greater part of the music, of course, was Gregorian. The anthem was Aldrich's "Non nobis Domine." The sermon was preached by the Rev. Canon C. W. E. Newbolt, and the other music included the "Beati nobis gaudia" from the Constance Psalter, A. D. 1500, an adaption of a melody from "La Feillée," and a chorale tune by David Schiedemann, the famous organist of St. Michael's, Hamburg.

### CANADA.

Among the numerous manifestations of regret shown by organizations of every kind throughout Canada, on the death of Sir John Macdonald, no finer tribute was paid to the late Premier, than that by the Bishop of Huron at the meeting of the synod of the diocese in London. He concluded with these words: "If Marlborough and Wellington, Clyde and Havelock, are enshrined in the gratitude of the nation as men raised up by God in the supreme hour of trial to meet the foe and roll back the torrent of advancing war, how much more shall he be honored, who, by the gentler paths of peace, united half a continent, bound its vast sides together with a clasp of steel, and then, with titanic hands, labored with all his might to rivet the whole more firmly to the throne beyond the sea."

At the ordination, held in St. James' church, London, on Trinity Sunday, three students were made deacons, and 11 from the diaconate advanced to the priesthood.

At the monthly meeting of the ruri-decanal chapter of the county of Middlesex, Huron, a paper was read showing the evils resulting from the system of raising money for Church purposes by entertainments, etc., and the good effects of giving by direct offerings.

A considerable amount of important routine work was got through, at the meeting of the synod of the diocese of Ontario on the 2nd, 3rd, and 4th. The ill-health of the Bishop, Dr. Lewis, continues, and he was obliged to retire from the synod on the second day's session, being quite unable to continue his labors. It was the first time during his episcopate of thirty years that this has happened. An increase of 1,003 communicants in the diocese of Ontario was reported, among other items, by the Committee on Statistics. The consideration of the resolutions as to advancing the interests of the Church, introduced by Major Mayne, were an important part of the synod's business. Among the many methods tending towards the end to be desired, which were proposed, the holding of daily services, and the celebration, at least weekly, of the Holy Communion, when possible, were mentioned. That a system of free and open pews should be adopted in every church as soon as possible, was another recommendation. After the conclusion of the synod, the friends of Trinity College, Toronto, met and passed a resolution to the effect that, as the Church University of the province, they "would use every means in their power to extend its influence, and promote its work." The diocesan board of the Ontario W. A. held the fifth annual meeting in St. John's church hall, Ottawa, on the 10th and 11th of June. Mrs. Nicholls, president of the W. A. of Indiana, was present at several of the meetings.

The annual session of the synod of the diocese of Toronto, commenced on the 9th. The business meeting was preceded by a celebration of the Holy Communion in the cathedral at 10 o'clock, after which the synod opened for business in St. James' school house, Toronto. The Bishop, in his charge, speaking of the losses the diocese had sustained by death during the year, referred to the bequest of $34,000 to the mission fund of the diocese, from the late Archdeacon Wilson. Trinity College and Trinity church school had also been recipients of large benefactions from the same source. The late archdeacon had retained his first and only charge for the long period of 46 years, uninterruptedly. This is certainly exceptional in Canada. On the third day's sitting the Toronto Synod, after receiving the report of the committee appointed to consider the matter of the Winnipeg Conference, passed the following resolution, after discussion:

"That this Synod heartily accepts the tentative scheme for the consolidation of the Church of England in British North America, submitted by the Winnipeg Conference, believing that such a consolidation would tend to concentrate and unite their forces in the accomplishment of the great work before her, not only in maintaining a strict uniformity in doctrine, worship, and discipline, but also in infusing greater energy as well as promoting greater economy and efficiency in the missionary and educational work of the Church."

The synod adjourned in the afternoon of the second day as a tribute of respect to the late Sir John Macdonald, and a special memorial service was held in the cathedral on the third day, in which the Bishop and other clergy took part.

Holy Communion was celebrated each day at 7 A. M. during the session of the Niagara Synod, which commenced on the 8th. The fifth annual meeting of the Niagara Diocesan Board of the W. A. was held in Hamilton on the 4th and 5th. A choral service was held in the cathedral on the evening of the 3rd, in which all the city choirs took part. Holy Communion was celebrated, and the "Litany of Intercession" said, each day at 9 A. M.

The Bishop of Quebec held a Confirmation in St. Peter's church, Sherbrooke, diocese of Quebec, on the 7th, when 37 candidates received the rite, and on the 8th, at Magog, he confirmed twelve more. The Bishop has been holding a visitation in the eastern townships. The work of rebuilding Bishop's College school, Lennoxville, is progressing, but the corporation are in urgent need of funds. Among other contributions acknowledged, is one of $200 from St. Paul's School, Concord, N. H., for the Divinity House.

The corner stone of the new building for the Church school for girls, Windsor, diocese of N. S., was to be laid on the 23rd. The success of the school is shown by the fact that accommodation is about to be provided for fifty more boarders. The institution is only six months old.

The Synod of the diocese of Montreal commenced on the 16th, with Morning Prayer in the cathedral, Montreal. Holy Communion was celebrated in the same place every morning during the session, at 9 A. M. The Bishop referred in his charge to the proposal for a general Synod of the Church in British North America, and said that there was danger of too much legislation. He rather favored an amalgamated synod. Reference was also made to the munificent bequest of the late Mr. Shelton to the Mission Fund of the diocese. Mr. Shelton was born in New England and came to Montreal forty years ago. The motion to allow spinsters and widows to vote at vestry meetings was carried on the 4th day of the synod by a majority of 29 to 25. The time of the annual meeting of the synod has been changed. A resolution was passed that it should meet in future in January, on the ground of greater suitability as respects hospitality, attendance, noise, and temperature.

### JAPAN.

The Rev. Mr. Dooman writes from Nara to a friend, May 16th, and after saying how much foreign missionaries appreciate letters from friends sent to them in their loneliness, he gives an account of "the great event of the day in Japan," connected with the assault on the heir to the throne of Russia. He says:—You there (in America) cannot have the slightest idea of the mortification through which the Japanese are passing just at present. The whole nation had made gigantic preparations to receive the prince royally. Even small villages and towns along his route had raised beautiful floral arches and spent immense sums of money for the occasion. Suddenly an irresponsible policeman precipitated the whole country into a state of sorrow and humiliation. Of course it is needless to say that such a dastardly act is condemned unanimously by the entire nation.

"Young men have come to me crying, and saying, if they had been present, they would have cut the rascal into pieces. The Emperor, it is said, hardly slept at all the first night after he heard the news, and as early as 4 o'clock the next morning, left for Kioto, where the Crown Prince was, and called on him immediately. I think the sorrow of the nation is genuine, therefore Europeans and Americans ought to express their sympathy, instead of condemning this country, thereby giving opportunity to Russia, or encouraging her, to crush this young and promising child.

"You know well how thoroughly my heart is with Japan—how anxious I am to see the country christianized and civilized. I hope this unfortunate matter may be, under God, a cause for the more rapid advance of Christianity. The Japanese are at present shaking with fear and trembling from dread of the Russians. I do hope the friends of the missions in the United States will do everything in their power to have the matter presented to the public in its true light. You well know how irresponsible some newspaper correspondents are, and I do believe, if the subject is correctly presented to the public, that a universal sympathy will arise in the hearts of the people for the Japanese. It is too early for us to write to any secular newspaper, before knowing what course they are likely to adopt. But I do earnestly request that the truth, as expressed in this letter, you will make public in the best possible way.

"Aristotle says:—'To help a single man is noble, but to help a whole nation is divine.' I think the Japanese at this time need help and sympathy, and friends of the mission should give them freely the help and sympathy they require.

"I am feeling very weak lately. The climate of this beautiful country does not seem to agree with me, but I am more enthusiastic in my admiration of the Japanese than Edwin Arnold, though I cannot write articles about them for *Scribner's Magazine*. The only thing that I regret is my inability to do more for their moral, spiritual and intellectual progress, but you know how limited is my sphere.

"I think, in God's plan, Japan will play a wonderful part in christianizing Asia, if the Christian governments are just to her, help her and sympathize with her, guide and love her. But alas! instead of sympathy and help, they want to swallow her up alive."

### CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

Father Ignatius concluded his series of services on Sunday evening. On Sunday morning he preached at the church of the Ascension, and in the evening at Central Music Hall. On Monday evening he addressed a congregation of Jews at Rochester Hall, on W. 12th st. The noon-day meetings have, perhaps, been the most sucful of the series, as they were held in the same place each day. The evening services have been held at different churches in localities distant from each other, so that he has hardly addressed the same congregation twice. This fact, together with his almost unheralded coming, and a lack of proper announcement when he did come, accounts largely for the small attendance. Father Ignatius is a very interesting preacher, his delivery intensely earnest, and his sermons eloquent to an unusual degree.

### NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—By the will of the late Mr. Stewart Newell of Philadelphia, legacies have been left to several New York institutions in the shape of shares in his estate. To the New York Home for Convalescents, the Charity Organization Society, and the New York Association for Improving the Condition of the Poor, were left each three shares. The same provision is made for St. John's Guild. The New York Society for Prevention of Cruelty to Children receives five shares, and the Children's Aid Society, New York Magdalen Benevolent Society, and other institutions are remembered.

The 25th anniversary of the Home for Incurables at Fordham was celebrated by special services at the institution on St. Barnabas' Day, June 11th, at 3 P. M. Addresses were made by the Rev. Drs. Geo. R. Van DeWater, John W. Brown, and W. S. Smith, Gen. Wager Swayne, and Hon. Henry E. Howland.

Through the munificence of Mrs. Elliott F. Shepard, a fine building has been presented for the use of the Margaret Louisa Home, and has been completely equipped and furnished. The building is of gray stone, six stories high, and contains apartments for 92 women. The object of the Home is to supply temporary lodging for self-supporting women, and it is calculated that between 500 and 600 deserving persons can thus be cared for within its walls annually.

The clergyman now in charge of St. Ambrose church, the Rev. Jocelyn Johnson, has begun his labors, and is drawing the people of that congregation into closer working unity.

The church of the Holy Trinity, Harlem, has undertaken to hold a Sunday school on Randall's Island every Sunday morning, thus providing for the weak-minded children gathered in the public institutions at that place.

A new up-town mission on the East Side has been opened as part of the work of the archdeaconry of New York. It is located in cheerful rooms in Yorkville, near Hell Gate, at the corner of 94th St. and 2nd Ave. The site was only selected after careful examination of the whole adjoining locality. From 90th St. to 112th St. there was, before the opening of this mission, no church or mission room of any religious body, nor is there now within a distance of half a mile south and nearly a mile west. During the preliminary inspection one block was found to have twelve saloons in it, and another ten. The population is cosmopolitan, and has begun to respond well to a house-to-house visitation. Hand bills have been widely scattered, inviting people to service and children to Sunday school. Both congregation and school have drawn fair numbers. In connection with services, organized guild work will be undertaken.

On the evening of St. Barnabas' Day, a special service was held in the church of the Holy Communion, in the interest of the Guild of St. Barnabas for Nurses. A large body of trained nurses was present. The sermon was preached by the Rev. A. C. A. Hall of Boston. The annual report stated the object of the guild to be two-fold, namely to minister to the spiritual and social life of its members. The guild has already met many pressing necessities associated with the life of the trained nurse. Stated Church services especially for nurses are held, and judging by the attendance, have been successful. Social gatherings have much lightened the hardships of isolated and unselfish lives, and promoted Christian fellowship and mutual sympathy. The total membership throughout the United States is now 400, though the organization is but five years old. The New York branch numbers 38 priests associate, 22 associates, and 103 members. The guild has promoted the holding of Church services in almost every large hospital in New York, and also in the public institutions at Blackwell's Island. Services of song are held by ladies, where such are likely to prove comforting to the sick. The New York branch, recognizing that nurses are self-dependent and liable to suffer financial distress when themselves taken ill, maintains a beneficial fund, which has already, though small, proved a blessing in need. A movement is on foot looking to the erection of a suitable club house, similar to that in London, which can serve as a centre of the manifold energies of the guild. The nurses are themselves unable to build such a house, but as they largely minister to wealthy families in times of sickness, it is hoped that gifts may be forthcoming from some of these, to help forward such a desirable result. The guild is under Church direction with a membership open to all.

The 25th anniversary of the founding of the House of the Good Shepherd, Tomkin's Cove, Rockland Co., took place on the 9th ult., a large congregation, and a number of the clergy assisting on the occasion. The Rev. Mr. Gay, who began the work 25 years ago, delivered an historical sketch of the work accomplished, referring modestly to his own share of it. The House is a refuge for the waifs from the great metropolis, who are carefully watched over, given a good, plain education, with sound religious teaching, and are taught various trades by which they can earn a good living in the future. One of the best features of this

noble charity is that the children are not allowed to leave until the age of 18, by which time their principles are usually fixed, and they become useful members of society. In addition to the work at the House, Mr. Gay has carried on important missionary work on the mountain, where he found many who, until he began his services, had never heard the name of God their Saviour. Over 1,700 Baptisms have taken place, and there is a flourishing and devout congregation of the poor basket makers and others, for whom regular services are held.

A conference of all the chapters of St. Andrew's Brotherhood north of the Harlem river was held last Thursday afternoon in St. Paul's church. The first topic discussed was "The Rule of Prayer," an essay upon which was read by Mr. J. M. Page, of St. James' Chapter. The second topic was "Work Among Boys," upon which an address was delivered by the Rev. Joseph Reynolds, Jr. In the evening a special service was held, with sermon.

ANNANDALE:—At St. Stephen's college, the closing exercises of the year were of more than usual interest. The Baccalaureate sermon was preached Sunday, June 14th, by the warden of the college, the Rev. R. B. Fairbairn, D.D., LL. D. He took for his theme "Responsibility." The same evening the missionary society of students elected officers for the ensuing year. The annual sermon before the missionary society was preached on Wednesday evening by the Rev. George D. Silliman, of Hoosick Falls, the Bishop of the diocese and several visiting clergy being present in the chancel. Following this service was a reception at the warden's residence. The Commencement exercises proper began Thursday with a celebration of the Holy Communion in the college chapel at 7:30 A. M. At 10 o'clock, annual meetings were held of the trustees and of the alumni. At 12:30, Bishop Potter laid the corner stone of the new Hoffman Hall, the dormitory building being erected through the liberality of the Rev. Charles F. Hoffman, D. D. Bishop Doane, of Albany, delivered an address in the chapel, and orations were made by members of the graduating class, Mr. William A. Robertson, of Brooklyn, being valedictorian. The Rev. Dr. Fairbairn awarded prizes, for oratory to H. S. Longley; for best essay on temperance to E. C. Madeira; for Hellenistic Greek and Moral Philosophy, to W. A. Robinson; English Literature, to I. J. Greenwood; Logic, to A. J. Nock; Natural Philosophy and Astronomy to A. H. Grant; Latin, to R. W. Bowman; Greek, to F. M. Schneeweiss. Degrees were then conferred in regular course, with honorary degrees as follows: Bachelor of Divinity, the Rev. Canon Fulcher, of Albany, and the Rev. S. Gregory Lines, of New York; Doctor of Divinity, the Rev. George Johnson, the Rev. W. L. Robbins and the Rev. Thomas Haskins. At the Commencement dinner in Preston Hall, Dr. Fairbairn presided, and speeches were made by the Rev. Drs. Shackelford, Tucker, and Haskins. The feature of the occasion was a telegram from the Rev. Dr. Charles F. Hoffman, who has already given many thousands, announcing that he offered to be one of ten to contribute $100,000 each, making $1,000,000, for St. Stephen's college. Cheers greeted the reading of this telegram by Prof. Hopson, as also the announcement by the warden that after years of struggle, the college had, for the first time in its history, closed a year with a slight surplus in the treasury.

### *MICHIGAN.*

THOMAS F. DAVIES, D.D., LL.D., Bishop.

A quiet day for the clergy was observed at Christ church, Detroit, on Tuesday, 23d ult., the arrangements for the day being very complete and most happily carried out by the rector, the Rev. J. H. Johnson, and his efficient helper in the parish, the Rev. J. W. Thrush. The meditations were conducted by the Rev. Fr. Hall, of Boston, on the character and ministry of St. John the Baptist.

On the following afternoon, in St. John's parish house, Fr. Hall gave an instruction to women interested in Church work. The attendance was large.

The Rev. J. F. Conover, D. D., has been appointed by the Bishop of Michigan to the charge of the City Missions in Detroit and immediate vicinity. While assuming general pastoral oversight and visiting all the missions at certain stated times, Dr. Conover will rely much on the clerical and lay assistance he may be able to secure. To advance these interests, a recent meeting of gentlemen interested in missions was called by the Bishop at the episcopal residence, which resulted in the election of a "Board of City Missions," consisting of five of the clergy and five laymen to co-operate with the City Missionary in his work.

The Convocation of Detroit held a session at Christ church on Wednesday, 24th ult. Among matters of general interest was the placing of certain old parishes and mission stations of this convocation, where services have been discontinued, under the temporary pastoral charge of certain of the clergy who, on appeal, volunteered to visit such points for occasional ministration in the next three months, promising to make full report of such missionary acts at the next session of this convocation. After much discussion the sum already raised toward the salary of a General Missionary in the Detroit Convention was put into the Bishop's hands for use in mission work on his own judgment. The committee was thanked for what it had so far accomplished and was requested to continue its labors. An interesting and timely paper was read by the Rev. Dr. Conover on "As it appears from the other side," or "The limits to be observed in presenting controversial points."

The next meeting of the convocation will be in October next, at Christ church, Henrietta, Michigan.

### *OHIO.*

WILLIAM A LEONARD, D.D., Bishop.

The Northwestern Convocation met in Christ church, Lima, on Wednesday, June 17th, at 7:30 P. M., eight of the clergy attending. The dean, the Rev. R. L. Howell, preached the opening sermon on "Christ's Kingdom Permanent." On Thursday, early Communion at 7:30 A. M.; Litany and Sunday school address by the Rev. A. C. McCabe, Ph. D., at 10 A. M. The afternoon business meeting was of unusual interest. It was resolved that a paper called *The Record of the Northwestern Convocation* be published one month after each meeting for gratuitous distribution in the parishes and congregations, and that the editor shall be the Rev. A. C. McCabe, Ph. D., assisted by the Rev. A. L. Frazer and J. H. W. Blake. On motion of Dr. McCabe it was also resolved that this convocation will organize a Sunday school institute, and the dean, with the mover and the Rev. Mr. Raikes of Sandusky, were appointed to report to the next meeting a scheme for the same, the archdeacon, the Rev. W. M. Brown, to do the work of general missionary for the diocese, and reside half the year in Galion and the other half in Cleveland. The next meeting will be in September, at a date to be fixed by the dean. It was left to the dean and secretary to arrange the program for the next convocation. The archdeacon read a very thoughtful paper worthy of being read by every one interested in Church missions. This paper defined the archdeacon as simply chief servant for the diocesan mission work. He proposes to attend all meetings of the convocation, have the oversight of all the missionary work of the diocese, under the Bishop's direction, consult with all the convocations, being largely influenced by their decisions, will ask all the clergy and lay readers to co-operate in the missionary work by some settled plan, so as to reach as many points as possible, that thus every town of 1,500 people or more shall have at least one service per quarter. The paper reported that this convocation has 26 of the 48 counties, or more than half of the diocese;—in this region, 14 county seats, 4 towns of 2,500 people, 10 towns of less, besides many hamlets with from 800 to 1,200 inhabitants. Several cases were cited to show that occasional services were of use, even where there should never be an organized church, for the baptizing, catechising, and confirmation, and communicating, and teaching those who prefer the Church, and refuse all other religious influence. One woman was reported who had waited 40 years for a Church service, another 10 years, a third many years. Also such occasional services prevent our scattered people from permanent association with other bodies, and in many cases can reclaim those who have lapsed. In Cardington 12 persons had thus returned to the Church. The occasional services do much to dispel the ignorant misconception about the Church that abounds everywhere, and they win to Christ some who cannot be reached by any other religious influence. In Cardington one person of this sort had not only been thus converted, but won for the ministry and is now preparing for it. He is a man of very much promise. In Upper Sandusky two grandmothers had been baptized. All these results were evidence of what could come from occasional services.

Shelby and Cardington have secured sites for churches and the latter is building. Bucyrus must soon move in the same direction. At the last service, Thursday P. M., four addresses were delivered, by the Rev. Mr. May, on Christian character in the family; the Rev. Mr. Raikes, in business; the Rev. Mr. Hopkins, in politics, and the Rev. Mr. Davies, in the church. The missionary reports showed wonderful work in Bryan, where the best people in town attend; 14 have prepared for Confirmation; an upper room, well furnished, seating 100, is often full at the Tuesday P. M. service, and the Rev. Mr. May of Defiance, in charge of the mission, has great encouragement. Christ church, Lima, after years of stagnation, has wonderfully revived during the rectorship of the Rev. A. L. Frazer. In 18 months the church has been beautifully frescoed and carpeted, and the rectory refitted, while the communicant list has grown from 19 to 106. A brass altar cross and vases have been given by St. Clement's church, Chicago, and there is a beautiful altar rail of oak and brass in memory of Mr. W. B. Gorton, one of the founders of the parish. He was a faithful lay reader, and met his death in consequence of reading when too sick to endure the exposure.

UPPER SANDUSKY.—The Bishop, assisted by seven of the clergy, blessed a new chapel (Trinity) in this thriving town on June 16th. The land was given by Judge Sears, one of the first settlers; the building is of brick, with five gables, a steeple supporting a beautiful gilt cross, two large windows papered in fine imitation of stained glass, and one of genuine stained glass, with full-length figure of the Saviour, over the altar, a memorial of the late Mr. Sylvester Watson, in his day one of the most honored and influential citizens here. The chapel will seat 150 persons, is carpeted, has a good parlor organ, and churchly appointments and furniture. A cross and two vases of brass for the altar were given by the Rev. and Mrs. W. N. Brown of Galion. The building cost $2,000, and is virtually paid for. The services were of very great interest. A choice quartette sang, the Bishop preached with his usual felicity, and confirmed one young lady. The Rev. W. N. Brown has been holding services here during three years, and now this chapel and a membership of over 20, comprising some of the most influential people, are the result. The ladies, of course, deserve also very much of the credit for their most efficient co-operation.

### *CENTRAL NEW YORK.*

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SARATOGA.—The Bishop's visitation to Bethesda parish, June 16th, was unusually impressive. The church was thronged and the rite of Confirmation was administered to 61 candidates, including many children and several gray-haired men and women. The choral features of the service included Caldicott's anthem at the offertory, "If I go not away," with solos by Mr. Shackelford and Miss Carey, beautifully sung. The sermon was preached by the Bishop from Eph. iii: 19 and iv: 13, upon "Th gradual growth of Christian character."

### *INDIANA.*

DAVID B. KNICKERBACKER, D. D., Bishop.

Barker Hall, since its founding in Michigan City, but a few years ago, has grown in proportions and popularity, and the commencement has this year been one of more than usual interest. Notwithstanding the threatening weather of the evening and the rain at the hour of assembling, Barker Hall was on June 18th, crowded with relatives of the pupils and friends of the institution to witness the closing exercises of the school year. The program was admirably rendered. The variety of subjects in recitations, and excellent essays and good music held the audience in unbroken interest. At its close the "Silent Drill Squad" of the Barker Hall cadets gave an exhibition drill, with credit to themselves. The awarding of gold and silver medals to the first honor pupils, and prizes to others, was next in order, and Dr. Murphy, headmaster of Barker Hall, presented them in very pleasing manner. As the pupils received their awards they were introduced to Bishop Knickerbacker, who in turn extended them most hearty congratulations. Bishop Knickerbacker was then called upon for a speech, but as the program had already been quite lengthy he occupied but a short time. Mr. Barker stated that Dr. Murphy, the present efficient headmaster, had been engaged for another school year, and Miss Hattie Miller as an instructor in the primary grade. The Rev. H. Baldwin Dean, rector of Trinity parish, followed with a few appropriate and encouraging remarks and the entertainment closed with benediction by the Bishop.

Dr. Murphy has been at the head of Barker Hall for only one year, but during that time the marked improvement in the work and increased interest in the school speak in terms of high praise for his excellent management.

### *SOUTH DAKOTA.*

WM. HOBART HARE, D.D., Bishop.

In August, 1887, Bishop Hare held services in the Presbyterian church at Sturgis; but few of the congregation were familiar with the service of the Church, and a much smaller number were of her Communion. April 11, 1888, the Bishop again visited Sturgis and organized St. Thomas' mission (afterwards called Grace), with the following officers, viz.: I. L. Sanderson, warden; J. T. Potter, treasurer; and Geo. W. Cornwell, clerk, with six communicants. The people are very poor, but by much perseverance and self-denial, eligible lots have been secured and a substantial foundation, 25x50 ft., laid and paid for, upon the corner of Howard st. and Junction ave. Services have been maintained more or less regularly for about 14 months, in a hall, depending upon the kind offices of the clergymen residing at Deadwood and Rapid City, respectively distant 16 and 30 miles. It is now imperative that a building of some kind be erected without delay. The people have been able to raise for this purpose about $500, and feel that this is the limit of their means and ability, and now earnestly pray for such kindly assistance as any generous Churchmen may be able to extend.

### *QUINCY.*

ALEXANDER BURGESS, S.T.D., Bishop.

CARTHAGE.—Bishop Burgess held Confirmation services for St. Cyprian's mission, June 24th, in Zion Lutheran chapel, on which occasion there were 12 candidates presented by the Rev. Philip G. Davidson. After the service the Bishop made a beautiful address on "Christ the Omega." The ladies of St. Cyprian's mission, who have been keeping up the work, deserve the credit for this large class, and it is owing to them that the mission in Carthage is growing in spite of the lack of priestly oversight. The Church people here are very anxious that services should be kept up, and they will welcome gladly any priest who should come to them.

### SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The chapter of the deanery of McLeansboro convened in St. John's church, Albion, on the 9th, 10th, and 11th, ult., Dean Chesnutt presiding. Father Betts, of Louisville, was a visitor and active worker. There were Early Celebrations each day, with Matins and Evensong. Besides the helpful sermons, ringing addresses were made on the following subjects: "Christian Baptism *versus* John's Baptism;" "The use and value of the Holy Communion;" "The Apostolic Succession," and "The Exchange of Pulpits, or Clerical Courtesies as obtaining among Dissenters." The catechumen's service and instruction, conducted by the Ven. Dr. Frost, was not only exceedingly edifying to both young and old, but one of the most pleasing features of the chapter. Notwithstanding the revival services held by the Congregational Society, the attendance at the parish church steadily increased in numbers and enthusiasm. The ladies provided sumptuous luncheons each day at the rectory, and the reception, after the adjournment of the deanery, was largely attended, and closed one of the most successful chapter sessions of this once forlorn hope, and even now, the battle front, of the Church in Southern Illinois.

The chapter of the deanery of Bloomington met in Holy Trinity church, Danville, on Monday and Tuesday, June 15th and 16th. After choral Evensong, the Rev. S. B. Pond preached the opening sermon. On Tuesday morning at 7 o'clock, the Rev. L. E. Johnston, rector of the parish, assisted by the Rev. F. H. Burrell, deacon, celebrated the Holy Eucharist. The business meeting of the chapter was held at 9:30, and after Morning Prayer by the dean, the Rev. J. C. White preached. The next meeting of the chapter will be held (D. V.) in Arcola the first week in November. The meeting closed with a missionary service on Tuesday evening, at which addresses were delivered by the clergy present.

### IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The trustees of Griswold College, at the recent commencement, June 16th, conferred the following degrees, viz.: LL. D. upon the Rt. Rev. Dr. Burgess, Bishop of Quincy, in recognition of his distinguished services to the Church as a canonist, a preacher of rare ability, and a prelate honored throughout the Church, as well as in the province of which he was the first primus; D. D. upon the Rev. R. F. Sweet of Rock Island, B. D. of Nashotah; D.D. on the Rev. George Stuart Baker, M. A.; D.D. on the Rev. E. H. Downing, M. A., senior priest in the Mississippi valley; D.D. on the Rev. F. Emerson Judd, A. M., by residence the senior priest in the diocese of Iowa. The degree of B.D. was conferred on the Rev. G. H. S. Somerville of the diocese of Western New York, and on the Rev. William K. Berry, A.K.C., Lond. The Rev. F. K. Howard, B. A., of the Western Theological Seminary, and Prof. Belknap Nash, B. A., of St. Stephen's College, Annandale, received the degree of M. A. in course. Mr. Jeremiah Colburn, the distinguished archæologist of Boston, and editor of *The Numismatic Journal*, received an honorary M. A.

DES MOINES.—The grand new organ in St. Paul's church was used in an unfinished state on Whitsun Day. The general interest in the services was greatly enhanced by the Bishop's visitation and the Confirmation of an interesting class of 16, presented by the rector, the Rev. J. J. Wilkins. The following Thursday the new organ was heard in its entirety, under the skillful manipulation of Prof. Keller, and J. W. Gratian, the son of the builder, in a recital. The instrument is a gift to the church by the ladies' society, the Helping Hand, who are being congratulated by the parish and the musical people of Des Moines generally, on the culmination of their efforts in securing so fine an addition to the musical resources of the city and State. The chancel front is of polished oak, on which stand 25 large decorated pipes from the open and cathedral diapasons of the great organ, the nave arch being filled with 23 from the pedal "violone" and "violoncello." The most striking tonal features are the majestic and impressive grandeur of the diapasons, the one labeled "cathedral" being probably the finest specimen in this country. In mechanical movements for control of tonal effects, the instrument contains new and important advantages. The list of stops contains five of 16 feet tone, 13 of eight feet, four of four feet, and quite a number of smaller ranks. The harmonic flute on the great organ is a gem, and the same may be said of its echo in the swell organ. The "pedal violone" is a perfect imitation of its orchestral prototype, the great double bass. The total of pipes is over 1,700. The rector and music committee have engaged Mr. J. W. Gratian as organist and choirmaster, who will take charge July 1st.

### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

A meeting of the clergy and lay delegates of the archdeaconry of Suffolk, was held at St. Mark's church, Islip, at the call of the Bishop, on Tuesday, June 16th. The Bishop presided. Elections were held, and the Ven. Robert Weeks was re-elected archdeacon, the Rev. Henry R. Freeman, secretary; Mr. J. W. Eaton, of Babylon, treasurer; and Mr. William Nichol, of Islip, lay member of the diocesan missionary committee. A committee was appointed, consisting of the archdeacon, the Rev. Messrs. J. H. Prescott and C. H. Schultz, Messrs. Wm. Nichol and J. W. Eaton, to arrange an order of services for the archdeaconry, and draft a set of by-laws. There were present 11 of the 16 clergy of the archdeaconry, and eight lay delegates. The meeting was very united and harmonious. It adjourned to meet in Grace church, Riverhead, July 15th.

A meeting of the archdeaconry of Queens county was held at the cathedral last week, Bishop Littlejohn in the chair. A considerable contest took place over the choice of an archdeacon. After five ballots, Dean Cox, of the cathedral, was re-elected by a majority of one. Routine business was transacted.

BROOKLYN.—The past year has been a very successful one at St. John's church, under the rectorship of the Rev. Geo. F. Breed. There has been an increase of 187 in the number of families, 10 in the number of Baptisms, 14 in Confirmations, 9 in marriages, and 30 in communicants. The total of communicants is now 471. Financially there has been an increase of $537.03 in pew rents, $144.03 in offerings at church services, of $212.33 in Sunday school offerings, and $842.81 from all other sources. Almost $5,000 more than last year has been expended in the parish, and over $200 more in diocesan objects. But for general charitable objects there has been, owing to special causes, a decrease of $495.04.

The Rev. Dr. Charles H. Hall, rector of Holy Trinity, and president of the Standing Committee, has received the honorary degree of Doctor of Canon Law, from Trinity College.

A meeting of the southern archdeaconry of Brooklyn, was held in the chapel of St. Ann's church, last Wednesday evening. A report of a special committee on by-laws, was presented by the Rev. George F. Breed, and was, with slight amendments, adopted. Appropriations were made for the ensuing year, and missionary pledges received from most of the parishes, somewhat in advance of the needs of the diocesan missionary committee. A committee was appointed to consider if aid should be given to mission work at Windsor Terrace, undertaken by St. Paul's parish, Flatbush.

St. Chrysostom's church is making special efforts to secure a new organ, and has arranged with a local builder to construct one to cost between $3,000 and $4,000. It is hoped to get at the matter in autumn. The music is at present conducted by a mixed choir, but a choir of men and boys is contemplated at an early day.

The monthly musical service of St. Ann's church took place on the evening of the third Sunday after Trinity. Among the selections were Oliver King's evening service, which was new in Brooklyn, and Mendelssohn's motet, "Hear my prayer," which was rendered for the first time in the city by a vested choir. The rector, the Rev. Dr. Reese F. Alsop, has completed a course of sermons in Genesis, which will probably be resumed in autumn.

ROSLYN.—A special service was held in Trinity church, the Rev. Wm. A. Matson, D. D., rector, on the third Sunday after Trinity, for the dedication of a new vestry room, that has lately been constructed through the efforts of the Guild of the Holy Cross. The sermon on the occasion was preached by the Rev. Charles L. Newbold, of Manhasset.

### LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

DAVIS SESSUMS, M. A., Assistant-Bishop.

Wednesday, June 24th, the feast of St. John Baptist, was a beautiful and appropriate day for the consecration of the beloved rector of Christ church to the assistant bishopric of Louisiana. At 7:30 A. M. there was an early celebration of the Holy Communion at Christ church, at which the Rev. Father Patterson of Memphis, acted as Celebrant, and the Rev. Davis Sessums as deacon. This service was followed by Morning Prayer, which was read at 9:30 A. M. by the Rev. E. W. Hunter, there being a large congregation at both services. At 10:45 A. M., a procession was formed in the chapel, and promptly at 11 A. M. marched out of the chapel to St. Charles ave., down the street a few yards and into Christ church, up the centre aisle in the following order: The Rev. E. W. Hunter, master of ceremonies; the vestry of Christ church; the lay members of the Standing Committee; the lay members of the Board of Missions; the clergy of Louisiana; clergy from other dioceses; the Bishop-elect with his attending priests, and the Bishops. The service began with a processional introit, Hymn 189. The Rt. Rev. D. S Tuttle, D.D., Bishop of Missouri, began the Holy Communion Office, reading through the Nicene Creed, the Rt. Rev. A. A. Watson, D. C. L., Bishop of East Carolina, reading the Epistle. The announcements were made by the Rev. E. W. Hunter. The sermon was a magnificent production on the fact of the Apostolic Succession, and its relationship to a witnessing Historic Episcopate, and was eloquently preached by the learned Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson, S. T. D. After the sermon, the Rev. E. W. Hunter, assisted by the Rev. and Ven. Archdeacon Moore, placed the Bishop's chair before the opening in the altar rails leading from the chancel into the sanctuary; here the acting presiding Bishop and consecrator, the Rt. Rev. C. T. Quintard, S. T. D., sat, while the presenters, the Rt. Rev. A. C. Garrett, LL. D., Missionary Bishop of Northern Texas, and the Rt. Rev. A. A. Watson, D. C. L., Bishop of East Carolina, received from the attending priests the Bishop-elect, and formally presented him to the presiding Bishop. The testimonials being called for, they were read by the Rev. and Ven. Archdeacon Duncan, acting registrar; the election by the convention, the Rev. W. T. D. Dalzell, D. D.; the testimonial of the council, the Rev. W. A. Snively, D. D.; the consent of the standing committees, the Rt. Rev. A. A. Watson, D. C. L.; the consent of the House of Bishops, the Rt. Rev. J. N. Galleher, S. T. D.; the letter of commission from the Presiding Bishop. After the promise of conformity had been made by the Bishop-elect, the Litany was read by the Rev. Dr. T. F. Gailor of Sewanee. The usual questions and answers as in the Consecration Office being put and made, the Assistant Bishop-elect, clad in violet cassock with violet biretta and lawn rochet, was vested in the full episcopal habit, with white stole, by his attending priests, the Rev. W. T. D. Dalzell, D. D., the Rev. W. A. Snively, D. D., and the Rev. H. H. Waters, M. A., and after the *Veni Creator Spiritus* was said, he was duly consecrated by the Rt. Rev. C. T. Quintard, S. T. D., assisted by two co-consecrators, the Rt. Rev. D. S. Tuttle, D. D., and the Rt. Rev. J. N. Galleher, S. T. D., and by the other bishops present. The offertory was devoted to diocesan missions. Bishop Quintard continued the Eucharistic office, acting as Celebrant, and the Rev. E. W. Hunter assisted as server, only the bishops and clergy receiving the Blessed Sacrament, the congregation having been communicated at the 7:30 A. M. Celebration. After the benediction the same order of procession was observed in returning as in entering the church, hymn 176 being the recessional.

At Christ church rectory a reception was held from 5 to 9 P. M., during which all the clergy and prominent laity assembled to pay their respects to the Assistant Bishop.

### PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—St. Luke's church, the Rev. L. Bradley, rector, has just published its yearly report of parish work. There were 63 baptized, including 29 Indian girls from the Lincoln Institute; 22 confirmed; 9 couples united in marriage; and over the remains of 31 persons the solemn Office of Burial was said. There are 485 scholars in Sunday school, with 39 teachers and 7 officers. There is also a parish school, the pupils nearly all receiving gratuitous instruction. The parish supports a Home for Aged Women at a cost of $2,202.25 for the past year; and the usual number of girls, societies, etc. are abundant in good works. The total receipts for the year (including pew rentals, which are but 34 per cent. of the whole) were $25,320 20. The Holy Communion is celebrated bi-monthly on the Lord's Day, and on all festivals and saints days. The Litany days are likewise observed.

A special meeting of the vestry of St. John the Baptist's church, Germantown, was recently held, when a resolution was unanimously adopted, extending to the Rev. Joseph Wood, Jr., thanks and deep gratitude for the kind, faithful, and loyal services rendered by him during the long period he has been the assistant minister of the parish—a service of love and devotion to the church, and which have aided in placing the parish in its prosperous condition. The Rev. Mr. Wood was assistant minister for 14 years, and wielded considerable influence. During the absence of the Rev. Dr. Newlin, rector of the church of the Incarnation, as well as of his assistant, the Rev. Geo. H. Yarnall, both of whom have sailed for Europe on a four months' tour, Mr. Wood will officiate in that parish.

Bishop Whitaker visited the Memorial church of the Holy Comforter, Friday, June 26th, and after Evensong confirmed a class of 16 persons, mostly adults. This is the second class since Quinquagesima, and is chiefly the result of the recent Mission preached in the church at mid-Lent by the Rev. Father Huntington, O. H. C.

The Rev. Dr. Childs, secretary of the diocese, whose serious illness last winter was a source of alarm to his many friends, will endeavor to thoroughly re-establish his health by a sojourn among the Thousand Isles.

During the enlargement and practical rebuilding of Calvary church, Germantown, the Rev. Dr. Perry, rector, will pass his vacation at Cape May Point, where also the Rev. Dr. Miel of St. Sauveur will spend a few weeks.

EDDINGTON.—On the 4th Sunday after Trinity, Bishop Whitaker made a visitation to Christ church, in this borough, the Rev. Henry B. Bryan, rector, at Evensong, and administered the Apostolic rite of Confirmation to a class of 19 candidates. At the conclusion of the services, the Bishop blessed the new rectory, and made an address on "The Christian Home." This rectory was built in 1889 by the Rev. E. J. Holmes, the rector at that time, at a cost of $5,000, the sum of $2,000 remaining on mortgage. Since that period, and prior to the present rector's incumbency, the vestry made efforts to cancel the indebtedness, which proved successful, hence the service of benediction. A

new altar cloth for the Trinity season was used for the first time on the octave of Trinity Sunday, May 31st. The material was furnished by the parish, and the work was done by two ladies, members of the embroidery chapter. On the same day, a new pulpit fall was used for the first time, which harmonizes well with the altar cloth; it was made and presented by a lady member of the church. The parish guild has nine working chapters; one of these, the St. Andrew's Brotherhood chapter, has under consideration mission work at Newportville chapel.

### *ALBANY.*

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

TROY.—The Bishop visited St. Barnabas parish for Confirmation on the 18th ult. The service consisted of the Confirmation office, (full choral), preceded by a sermon by the Bishop, *veni Creator Spiritus* being sung just before the Confirmation. The rector, the Rev. Geo. A. Holbrook, presented 18 candidates, and on the following Sunday, at Trinity, Lansingburgh, one more, making 19 for St. Barnabas.

### *RHODE ISLAND.*

THOS. MARCH CLARK, D.D., LL.D., Bishop.

The Rev. Daniel Leach, D.D., LL. D., died on Saturday May 16th, in Providence, at the age of 85. He graduated from Brown University in 1830, studied theology in Andover, and was ordained an Episcopal clergyman in 1833. He went to Providence in 1855, succeeding Professor S. S. Green as superintendent of public schools, which place he resigned in September, 1884. In 1870 he was elected a member of the Rhode Island Board of Education, and in 1877 a trustee of Brown University for life.

### *NEW JERSEY.*

JOHN SCARBOROUGH, D.D., Bishop.

BURLINGTON.—Tuesday, June 16, occurred the institution of the Rev. Charles H. Hibbard as rector of St. Mary's parish. The services of the day began with a celebration of the Holy Communion at 7 o'clock, the Rev. Dr. George McClellan Fiske being celebrant. At 9 o'clock there was Morning Prayer, the Rev. Messrs. Hibbard and Boone officiating. At 10:30 o'clock the service proper began with the entry of the Bishop and rector elect, the invited clergy and the vestry of the parish, the processional being hymn No. 138, "Holy, Holy, Holy, Lord God Almighty." The institution services proper were those prescribed by the Church, Bishop Scarborough acting as institutor. The Rev. George McClellan Fiske, D.D., of Providence, Rhode Island, was preacher for the occasion, taking for his text Acts xx: 27, "I have not shunned to declare unto you all the counsel of God." The discourse was very scholarly and appropriate. A full choral celebration of the Holy Communion followed, the new rector, the Rev. Charles H. Hibbard being the celebrant. The special and original institution anthem written by Lacey Baker and by him dedicated to the new rector, was sung at the offertory. The clergy and invited guests were dined in the Mott mansion at the close of the services by the Young Women's Committee of the Parish Guild. It is nearly 21 years since the last rector of St. Mary's parish, the late Rev. Dr. George M. Hills, was instituted. That an equal career of usefulness may be the lot of the present incumbent is the wish of all the friends of the church.

The 54th annual commencement of St. Mary's Hall, Burlington, took place on June 17th. It was preceded on the 16th, by an art exhibition and a concert by the pupils. The commencement proper began in the school room, where the essays of the graduating classes were read, the valedictorian being Miss Mary Alice Stobo, and the salutatorian, Miss Cornelia Monson Woodruff. Besides, choruses were sung by the school, and a piano solo played by Miss Wilhelmina Johnson. After the scholars' part of the program was over, the Bishop presented the graduates eight in number to the trustees, and then made an address to the audience. The procession entered the chapel in the following order, the school graduates and teachers, dressed in white and wearing the white veil—always worn in chapel at the Hall—the principal, Miss Titcomb, the trustees, the clergy, the chaplain of the hall, the Rev. Mr. Boone, and the Bishop. After the bidding prayer, the litany and the *Magnificat*, the graduates came to the rail and received from the Bishop their diplomas and medals of St. Mary, then knelt before him and received his benediction. The Bishop gave to them grave, earnest, and encouraging counsel in words which, if recalled in after years by those to whom they were addressed, can hardly fail to strengthen them in the battle of life. Then followed an anthem prayer, the general benediction, and the recessional. The exercises exhibited the school in a most delightful and encouraging light. The work done during the year has been excellent, the new principal, Miss Titcomb, has proved a most decided success, and has been ably seconded by the teachers, who have worked most enthusiastically in the high calling and duty confided to them. The affairs of the school have been found by the trustees to be in a most prosperous condition; the pupils are happy, and have worked hard and well; and the outlook for the continued prosperity of the hall, the mother of all the Church schools for girls in this country, is most encouraging.

### *WEST MISSOURI.*

EDWARD R. ATWILL, D.D., Bishop.

WESTPORT.— On Sunday, June 21st, the Rev. A. T. Sharp, missionary in charge of St. Paul's parish, presented a class of eight for Confirmation. Bishop Atwill, after congratulating the congregation on its great success, delivered a most excellent sermon and then confirmed the class, making an impressive address to its members. This church was inaugurated in January of this year as a mission of Grace church, Kansas City, by the Rev. Cameron Mann, Mr. Sharp being installed as missionary. The old Baptist church property was purchased; a chancel, vestry room and vestibule added, and the building entirely renovated. The success of the mission was so great that it was deemed wise to organize as a separate parish which was done May 5th, under the name of St. Paul's, Westport, Geo. W. Lee and John C. Tate being elected wardens. The church now has about 50 communicants, and as the parish is so well located it bids fair in a few years to outrival its most prosperous neighbors. The vestry expect to call a rector about the first of August as Mr. Sharp will then take charge of another mission. Westport is a thriving and beautifully located suburb of Kansas City, containing about 5000 inhabitants. It has many elegant and costly homes surrounded by large grounds, and it is anticipated that many more will be built the coming year.

### *WESTERN NEW YORK.*

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

A sectional meeting of the Woman's Auxiliary was held in St. James' parish, Watkins, June 10th and 11th. The Junior Auxiliary with Miss Mary Hart of Rochester, chairman, was the subject of discussion at the meeting held in the rectory on Wednesday afternoon, when reports were read from junior delegates, and suggestions made for future work. Evening service was held in the church, with the Rev. C. H. Duncan, rector of St. James, the Rev. B. C. Sanderson, Dr. H. W. Nelson, Jr. and the Rev. R. R. Converse, chaplain of Hobart College, in the chancel. Addresses by the two latter gentlemen were made, full of information and interest. Morning Prayer was said at 10 A. M. on Thursday, and an address given by the Rev. W. C. Roberts, after which the celebration of Holy Communion, followed by the regular business sessions. After the usual business preliminaries, Miss Emery, general secretary, in her clear and forcible manner gave a highly interesting account of foreign missionary work. At 12 o'clock the "noontide prayer for missions" was said, after which an adjournment to the rectory for luncheon was in order, where a delicious repast was served by the ladies of St. James, which was thoroughly enjoyed by all.

Upon reassembling for the afternoon session, business was continued, and another call being made upon Miss Emery, she responded with a talk upon Domestic Missions, and having just returned from an extended trip both West and South, she had much of interest to relate. The "Enrollment Fund" was not forgotten, and Mrs. Halsey, the president, urged upon all societies and individuals to use every effort toward the fulfilling of pledges, in order that when the limit of the time shall have expired, that at the meeting of the General Convention in 1892 the "harvest may be general," and the result a lasting memorial of "Woman's Work."

### *MARYLAND.*

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE — The Home of the All Saints' Sisters, the mother house in this country, situated at the corner of Eutaw and Madison Sts, has been completed, and was recently consecrated by Bishop Paret. The building is five stories high and covers a lot 44 by 135. From the pavement to the large Gothic cross on the highest point of the building is 60 feet. The front is of sand-pressed brick with black mortar work, and the door and window trimmings are of Long-meadow sandstone. The corner-stone is also of sandstone. The interior is finished in oiled cypress wood, except the chapel, which is finished in yellow pine. In the basement are the laundry, kitchen, and store-rooms. On the first floor are the Mother's room, waiting rooms, rooms for the other sisters, and rooms for the priest and assistant superintendent. At one end, facing Garden street, are the school rooms, and over these on the second floor are dormitories. The refectory is also on the first floor and is 18x32 feet. The chapel, 21x50 feet, is in the middle of the second floor, and occupies the same space on the third floor, thus giving two stories and allowing for a high arched ceiling. At one end is the organ gallery. The arches and choir stalls are in oiled oak of Gothic design. The infirmary is situated over the Mother's room. The rest of the building is taken up with dormitories and cells. The entire work has been under the control of T. Buckler Ghequier, architect, Baltimore. The Home cost nearly $30,000. It will be in charge of Mother Frances Hillen, the head of the community. Bishop Paret is the official visitor. The All Saints' Sisterhood was founded in London, in 1858, under the late Rev. W. Upton Richardson. The Sisters have in Baltimore, houses for mission work both among the white and colored poor, and are training colored women in a sisterhood. They have an embroidery work-room for ladies, 900 N. Eutaw st., and an orphanage for colored boys at 409 W. Biddle st., They conduct the mission and day schools of Mt. Calvary church, and St. Mary's chapel. They have also a mission house on S High st., in connection with St. Andrew's church. In summer they take charge of the Children's Country Home, near Orangeville, in Baltimore Co. There are branch houses in Philadelphia, and Hoboken, N. J. The order is now separate and distinct from the English order, and is no longer dependent upon London for training novices.

WESTMINSTER:—The Rev. C. Ernest Smith, of St. Paul's parish, Aquasco, Prince George's county, is endeavoring to raise an endowment fund of no less than $25,000 with which to endow on the 17th of September, 1892, in the 200th year of its age, this historic parish, in memory of its having just 100 years before given to Maryland its first Bishop, (Clagett), and to the United States the Bishop who was the first to be consecrated on their soil. Bishop Clagett was rector of St. Paul's parish in 1792. Its doors had been closed for two years, until the advent of the present rector. The parish has 224 communicants.

ELLICOTT CITY:— The Misses Davis, daughters of the late A. Bowie Davis, have offered two acres of ground near Roxbury, Fourth district, as a site for the new rectory for Mt. Calvary, and St. Mark's churches. It is not yet determined whether this site will be accepted or one in the neighborhood of St. Mark's church.

## *A NOTABLE EPOCH.*

The thirtieth of April marked a notable epoch in the history of the American Church Building Fund. As this is the only Permanent Fund belonging to the whole Church in this country, this event is of unusual interest.

On that day the Fund reached $200,000; passing its second mile-stone on the way to its Million Dollars.

The first contribution was received in January, 1881; in November, 1887 it reached its first $100,000, and now on April 30th, 1891, the second hundred thousand is completed. This progress is much slower than was hoped when the fund was established at the General Convention in 1880, but perhaps that very slowness has been an advantage, for it has prevented the overbuilding that perhaps would have resulted if a vast sum had all at once been available for that purpose, and at the same time it has established what is probably the most perfect system of usefulness for Church money that was ever devised. It can be broadly asserted that no money given for any other good object even attempts to do what is accomplished by that which goes to the Building Fund. By the system of investing the principal in loans to aid in church building, no money is tied up, but every dollar is immediately put at work in the direction intended, and as the loans are returned, the money goes out again and again on new errands of usefulness, and so will continue, so far as human foresight can judge, to the end of time. Every dollar given to the fund in its earlier days, has already aided in building two, and in some cases three churches; and it may be calculated that it will help to build one church in every five years, as experience shows that one-fifth of the loans are returned each year. Supposing that a loan of $500 on the average, made at the opportune moment, will cause the establishment of a new church on the frontier, the giver of that amount may consider that his money will cause the Gospel to be preached in 20 new places every century, down through the ages to the end.

By this admirable system, the Building Fund, though comparatively small, has already been enabled to accomplish a great work. The last annual report showed that 137 loans had been made down to last September. These ranged in amount from $200 to $7000, and represented new churches in all parts of the country, from ocean to ocean. Between September and April 30th, thirty more loans were made, aggregating $29,871. Naturally, most of the aid has been extended to the newer sections of the country, and so we find that of the churches aided, 14 are in South Dakota, 13 in Minnesota, 11 in Colorado, 10 in Iowa, 9 each in Kansas and Nebraska, 7 in Texas, while California, Florida, and Wyoming are not far behind. The last report showed that 35 of the 137 loans then made had been entirely repaid, and all are being gradually cleared off. This is the best kind of help, for while it allows our people to build at the right time, instead of having to wait as they did before, until the opportune period has passed, yet it preserves the independence of the new church and stimulates self-help. The amount of the fund is insignificant compared with the sums used by other Christian bodies in similar work, but by this admirable system it has been enabled to accomplish far more in proportion. What it needs is rapid increase. The limit of loaning capacity was reached last month, and nothing more can be done till more funds are obtained. The Church's needs are great, and the calls for aid, from all over our wide domain, are incessant and urgent. The whole Million Dollars are needed for the work. How easily a few wealthy persons could hasten the day! The system of "Named Funds" establishes the most perfect, useful, and enduring memorials ever devised.

It required nearly seven years to raise the first $100,000, and three and a half years for the second. What a glorious thing it would be if the end of this year could see another milestone passed, and another $100,000 dedicated to the perpetual service of the Lord in the extension of His Church.

# The Living Church.

*Chicago, Saturday, July 4, 1891.*

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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### *THE FOURTH O'JULY.*

Ring the bells! Fire the guns! Wave the flags! The anniversary of a great nation never dawned with brighter hopes or happier promise. Almost a continent is called to celebrate the achievement of popular government. For more than a hundred years, the American people have celebrated the Fourth of July, in a way peculiar to themselves; boisterous, perhaps, but expressive of the genius of the nation and the spirit of the age. It is an age of steam and iron, of gunpowder and dynamite, and it is to be expected that our national celebration should be explosive. The nation is *en rapport* with the spirit of the times. It leads the van of enterprise and improvement; it leads the whole world in energy and invention; it combines all the excellence of manual and mental dexterity that the patient industry of other nations has developed; it concentrates the genius of all forms and phases of old-world civilizations. Gunpowder and dynamite symbolize its genius.

Let us be reconciled, then, to the midnight clamor and the sunrise salute! Let us endure the smell of the villainous saltpetre! Let us brace our nerves to the explosion of the fire-cracker, the hiss of the rocket, and the boom of the cannon! We helped to make the Babel when we were young; let us not deprive our children of the luxury.

Besides all these achievements of our forefathers, we have to celebrate the progress and success of the Republic which they founded. It has passed through the fire, it has withstood the flood, it has braved the fury of political cyclones, such as have overthrown and torn in pieces the nations whose wrecks line the shores of thirty centuries. We need not look back over a hundred years, to say, what has God wrought! We need go back less than thirty years, within the memory of some among us who are not old, to find great reason of rejoicing and hope in this celebration of "the Fourth." We have but to consider the contrast of our unity and security to-day, with the dissension and almost despair that prevailed then, to be thankful and enthusiastic.

But will it last? Dare we hope that this is to be, in perpetuity, the land of the free and the home of the brave? THE LIVING CHURCH looks to the future of the State with the same calm confidence as to the future of the Church in this land. It regards both as divinely instituted. The permanence of the State depends upon the character of the citizen; the character of the citizen, largely upon the influence of the Church. The question is to be practically answered thus: Shall our people be educated to live soberly, righteously, and godly, in this present life; or shall they be left to the education of the world, the flesh, and the devil? The permanence of the American Republic depends upon the answer.

### *THE PARTING OF THE WAYS.*

There are two ways to Church Unity. The one is the popular way. It assumes that somehow it is possible for the various religious denominations to drop everything which distinguishes them from each other and so come together and form one body. It assumes that there is something which may properly be called "our common Christianity." When we attempt to analyze the thought here intended and arrive at the common element, two things appear very evident: first, that no single article of faith is essential unless it be the Fatherhood of God; second, that nothing connected with visible organization has the slightest binding authority. The discussions of the last five years have made these two facts clearer than ever before. If the Declaration of the House of Bishops has had no other result it has at least compelled a very earnest and searching examination of the bases of a possible unity, and even, back of this, an enquiry into the character of the unity which is desirable or possible. The inevitable result is the minimizing of belief. It becomes more and more doubtful whether any definite belief is necessary to salvation, or whether belief has any relation to salvation whatever. There is considerable unanimity in condemning Creeds, even the ancient and, until recently, universal Creeds of Christendom, for which the Church contended in ancient days as for her very life. It is enough, it is said, to "accept Christ," but you are not bound to any belief about Him. It is a matter of indifference whether He was merely a holy man, the flower of the race, perhaps, but still only a man; or whether He was a creature of God, whom He made to be His most perfect image, who existed before all worlds, but was still only a creature, though the first of creatures; or whether He is the eternal Son of God, "begotten, not made, being of one substance with the Father," "God of God, Light of Light, very God of very God." This great fundamental question is to become a matter of indifference, and with it, of course, many lesser questions: the Incarnation, God taking flesh of a pure Virgin, the reality of the Resurrection, and the like. In fact, nearly all that was once held to be essential to Christianity, is now relegated to the sphere of pious opinion, which every man may hold, or not, as he pleases.

It hardly need be said that the idea of a visible Church of divine institution, the essential parts of which are fixed and unchangeable, has no place in such a system. Such a Church must necessarily have a certain authority as representing in a concrete and tangible form the divine and super-natural, and handing on the revelation of God and the ordinances of grace from generation to generation unimpaired. The very idea of authority is resented, and unity, whether of belief or action, is to depend solely upon common consent, which, in the end, signifies that all must come down to the level of that body which believes the least and has the loosest organization. Belief being made secondary and unimportant, the question remains, what is essential Christianity? This question is not always answered in the same way. Some are inclined to find it in the region of the emotions pure and simple, but an increasing number seek it in the ethical teaching and influence of the Gospel. Whatever may be true or not true of the Person of Christ, few have any doubt that He was the greatest moral teacher the world ever saw. Let us follow His example, and obey His teachings, and we cannot go far wrong. Such is the conclusion which many arrive at. The belief in certain facts is a matter of indifference, the fulfilment of the law of Christian morality is the great thing, because the light of conscience recognizes it as holy, just, and good. Thus not even the teachings of Christ have authority because he uttered them, but only because the soul accepts them.

What we wish particularly to emphasize, is the significant fact that, belief having become purely a matter of individual preference, any one form of belief rather than another ceases to be necessary. Religion thus becomes entirely subjective, a matter of the emotions or of merely moral rectitude. Unity along these lines is necessarily as subjective as the elements with which it has to do. It is a unity upon such principles as the consenting parties choose to agree upon, and derives all the force it has from this agreement. Practically, at its best, it can hardly be anything better than an alliance for humanitarian purposes and ethical culture. This, we have said, is the popular way. It has its advocates on every hand, in the secular press and the platform orator, no less than in the average religious newspaper and the popular preacher.

The other way is that which directs us, first of all, to certain divine facts and truths supernaturally revealed, equally facts and equally true whether men accept them or not. And it declares that we are bound to accept these facts and believe these truths at the peril of our immortal souls. As it brings before us a revelation from God altogether above and beyond anything which nature by herself could ever make known or human philosophy could ever arrive at, a real, concrete, and supernatural system of things; so it sees in the Catholic Church the visible embodiment of this truth, instinct with all its force and power. On this side then, unity lies not in minimizing faith, and trying to lead all to accept the maxim that it is no matter what a man believes, but in an humble and steadfast cleaving to the revelation of God, because it is of God, and rests upon His authority; and in accepting the Church as the witness and keeper of this holy *depositum*, "the pillar and ground of the truth." It is on this side, then, that there appears something fixed and unchangeable, an objective system of things, a work and a gift of God.

There are many signs that Christians generally, in the Church and out of it, are little by little, dividing upon these lines. On the one hand an eager multitude hurries on in the direction of assimilation with the world and the spirit of the age. Much is said here, of what men will have or will not have, and thus the human will becomes the criterion of the value of truth. It is understood that all that is old is to

be left behind, as unsuited to an enlightened age, antiquated, and "near to vanishing away." On the other hand, there will never cease to be a race of Christians who will stand in the old paths; who, as they believe that God is unchangeable, expect to find in that which He has revealed and given to satisfy the needs of humanity, always and everywhere the same, an unchangeable element, truth that is certain, an anchor sure and steadfast, to which the soul may cling with confidence amid the crash of worlds. For these Christians the hope of unity is not in the "overthrow of all that keeps us apart," regardless whether it be human or divine, but in the continual existence of a centre of truth which cannot be sacrificed, around which men may rally. Amid the disintegrations of religious systems which coming years may witness, when so much that was thought secure is overturned, that religious body which shall offer to the eyes of men the spectacle of fixity, of clear-eyed faith, and immoveable confidence in the eternal truth which God has taught in Christ, the Scriptures, and the Church, and which will not let itself be shaken from that strong position no matter what the character of the attack may be—such a body will become the centre of a true, and sound, and lasting unity. Men, after all, tire of novelty at last, and want something in this world which shall be to them the symbol of the Eternal and the Immutable.

## THE CHURCH IS LOYAL.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA.

As a bishop of a Church whose history runs parallel with that of our country; whose priests, first of all ministers of religion, held the services of holy Church in the tongue of our English forefathers, on American soil; where bishops and clergy and members were foremost in the work of colonization; where missioners laboring on the Atlantic coast, number among their most noted names those of Richard Seymour, the first clergyman in New England; Robert Hunt, the first Virginia priest; Whitfield, the great evangelist; the Wesleys, John and Charles, the preachers and poet of Methodism, and Thomas Thompson, of New Jersey, the first missionary of this country to Africa; whose also was the first convert to Christ in Holy Baptism of the aboriginees, whose sons founded the first university and free school on our American shores; whose baptized members formed two-thirds of the signers of the Declaration of Independence, and the majority of the framers of the Federal Constitution; which gave us our Washington and the most distinguished of our patriots, who, in the halls of congress or field of battle, won for us our independence—I cannot fail to call the attention of clergy and laity to the duty of inculcating at fitting times and under suitable circumstances, the Christian duty of patriotism. We at this juncture of national affairs, need to be reminded that we citizens of the United States owe our first discovery and settlement, our nationality and subsequent development, not to Columbus and Spain and Rome, but to Cabot and England. The close connection of the Church of England with our colonization is now established as an historical fact. The strife for the empire of the new world in the West was from the first between the Anglican and the Roman Communions. While the papal bull meted out the new world to Spain to be held as a fief of the Roman see, the Crown and Church of England recognized no peace with Spain beyond the line—the line of demarcation prescribed by the pope of Rome, beyond which Spain was to have absolute and undisputed rule. The rival Communions, Anglican and Roman, were each successful in securing a moiety of the new world, but the country we as a nation occupy, was claimed and planted by England, and not by Spain or France. We may thank God that our nationality was based on Magna Charter, on the English constitution, on the English common law, on the English Bible, and on the English Book of Common Prayer. The Latin republics of the Western World, Mexico and the South American States, may date their origin and inherit their faith from Spain and Rome. We are sons of Anglo-Saxon sires, our fathers of the Revolution fought for their rights as free-born Englishmen; and while in a land such as ours, no State establishment of religion is either practicable or desirable, we cannot overlook the fact that our Communion alone is commonly spoken of as the American Church, and that we alone, by our occupancy of all sections of the republic, by our historic connection with the country's past, by the close similarity of our ecclesiastical constitution with that which our fathers—Churchmen as well as patriots—established for the land, and by our recognition in prayers and offices, from the very first, of the powers that be—we are each day more and more worthy to be called *par excellence*, the American Church, and to be indeed the American Catholic Church. In view of the duties so specially ours of recognizing the authority under which we live, I would urge upon my reverend brethren the clergy, and upon the laity as well, the duty of seeking to be in touch with everything national and patriotic. Gladly would I see over every church in Iowa, under the cross, the flag of the Republic floating from its spire or tower, telling of our love for country, as the cross uplifted tells of our grateful recognition of the emblem of salvation. We should not as Churchmen be a whit behind any in our patriotism, teaching its lessons in our Sunday schools, from our pulpits, in our every-day speech. The American idea should dispossess all other ideas so far as true politics—the common weal of the commonwealth—are concerned. The love of country will, if awakened, encouraged, and developed, dominate partizanship, and make us better citizens and men. We need, and we should countenance in this land, no organizations of Englishmen, of Scotchmen, Welshmen, Irishmen, Scandinavians, Germans, French, or Italians, associated for the furtherance of un-American purposes or ideas; much less should we consent to the growth amongst us of secret tribunals with their crimes and assassinations, or organizations of men of foreign birth trained to the use of arms. We recognize no flag but the stars and stripes. Our liberties are endangered, even before we are aware, by this banding together of foreigners who seek an asylum in our free land, that they may the better carry on their schemes of interference with our nation. "For God and native land" may well be our motto. If true to our country's past, if true to our country's needs, if true to our Church and faith, we may make this land of ours "God's noblest offering, even though it be the last."

## THE DIOCESE OF COLOMBO.

BY THE REV. DUNCAN CONVERS.

II.

The journey from Point de Galle to Colombo can be made by sea, or by stage to Bentota and thence by rail. I went overland. The railroad is slowly extending itself, and in course of time will pass Galle. The stage is no "Concord coach," but a well-covered spring wagon. The horses were in fair condition; compared with some the natives drove, they were in first-rate condition. It is a marvel how much work an Oriental will get out of an animated mass of skin and bones, that elsewhere would be "put out of its misery" and killed. The driver was a "burgher" (half caste, Dutch and Sinhalese), a Roman Catholic, who spoke English, and was anxious to point out all the "lions" of the road. For instance, he showed me every Buddhist monastery we passed; a tree which had two different kinds of cocoanuts on it; and another which forked near the top, being, he said, "the only branching cocoanut in all Ceylon, and perhaps in the world." The road ran under the cocoanut palms, along the beach. You could look out over the ocean, and feel the cool sea breeze which kept you from realizing how hot it was further inland. Drawn up on the beach were the little fishing boats with their outriggers; or larger barges kept under a roof of palm leaves. Often you crossed some sluggish stream, whose malodorous perfume warned you of the old outer husks of the omnipresent cocoanut soaking and rotting there to loosen the fibres for rope making. You passed an almost continuous line of mud-walled, palm-leaf-thatched native huts, where you saw the little naked children at play; the father stripping off the outer shell or husk of the cocoanuts; the mother and older children cutting up the meat and spreading it in the sun; the grandmother twisting the fibres into "coir," rope, and twine for cordage or matting; the uncle (let us say) grinding out the oil in a most primitive mill. It is as unmistakably a "cocoanut country" as Northern Wisconsin is a "wooden country." Once in awhile the huts multiplied into villages; then the guard sounded his bugle to warn all of the coming of her Majesty's mail; and we dashed triumphantly by the piles of sliced cocoanuts or drying pieces of jack fruit which bounded the road, through the native bazaar, and drew up at the post-office. Here we often had a scene: Some native passenger or other, picked up by the stage between stations, would have a furious altercation in vehement Sinhalese with our driver over how many miles he had been carried, and therefore how much he had to pay. Sometimes, according to the driver's story, we were all detained fifteen or twenty minutes in a dispute over one cent! A cent is, of course, there the one-hundredth part of a rupee, not of a dollar, and a rupee was worth about thirty-five cents of our money before Congress passed the "silver bill," and forty cents the day after it became a law. So much did the United States legislation add to India's wealth.

Whenever we changed horses we were all urged to buy a green cocoanut, whose end was so nearly cut through, that a push with the fingers would break it, clap it to your mouth, and drink a cool, fresh draught of water, very unlike the "milk" of the over-ripe nut we have here. Here, too, we found the beggar to show us his leprous hands or feet, or his cancer-eaten face, or roll his sightless eyeballs to rouse our pity.

At the gate of "the Fort" leaving Galle, we passed several Buddhist monks, bare-footed, whose heads were entirely shorn, whose orange or canary robes were twisted round their bodies over the left shoulder, carrying each his umbrella and begging bowl, presenting the latter in silence at each "botique," or to each buyer in the bazaar. All were young men. This started the question in my mind: How long do the monks continue in their communities? Their engagement—"vow," if you choose—is not for life; but do they in practice generally stay on? How soon does the monastery's *personnel* change? Although I asked every one likely to know, that I met, I got no light on the point. I saw only two or three old men; but that may be nothing, for perhaps only the younger ones go out to beg. On that morning we passed twenty or thirty.

Once we went by a procession, with banners flying, tom-toms beating, and pipes blowing, escorting six or eight of the monks. As we drove on, we passed soon after, a house at the road side all gay with flags and streamers, from whose front door several persons were looking down the road in a state of high excitement. The driver explained that no doubt these monks were on their way to this house to breakfast, on the invitation of whoever lived there.

A little farther up the road and we went by a carriage drawn by several coolies, in which sat a really old monk. "That," said the driver, "is their bishop." Possibly he thought I might understand that, and so called him a "bishop" on my account, or it may be possible that he had the same habit so many Christians have. They take Christian words and titles, and use them for terms and titles in Buddhism with which they have a little, but very little, in common. How often travellers talk of "Buddhist priests," who are no more "priests" than one of our sisters is a "priest." The simple offerings, chiefly flowers, are made by each and every one, without any "priest" at all.

From time to time we passed some "rest houses," built originally for pilgrims, but open to the use of any wandering tramp who chose to enter and sleep there. These and the Buddhist schools were the only other sights to remind us of the power of that religion.

The school houses were each a floor surrounded by a low wall and covered by a roof. The pupils, of course, were studying aloud, for in the East, silence in school means mischief; yet the noise is less than you would expect, for the bare feet and habit of noiseless movements reduce it greatly.

Once as we were changing horses, a "gharry" went by with two men in front, gay with new "comboys," oiled hair, and tortoise shell combs, two women behind in bright new clothes and with a great array of jewelry, drawn by a single little bullock. Our driver nodded his head toward them and said: "That's a wedding." When I tell you the vehicle was drawn by a bullock, don't think of the slow, deliberate step of our oxen here as the speed of that wedding chariot. Their diminutive bullocks, not much bigger than a Shetland pony, with a big hump above their withers, driven in shafts with reins in the nose ring, are as quick in their movements as any horse, and trot off at a good fast gait. Sure enough, a little farther on we passed the same party once more, just as the ceremony was in progress in a porch; next door was a house, quite gay with decorations, with a big "Welcome! *Pax vobiscum!*" over the door; and a sign out "Marriage House." I asked the driver to explain once more, and, as well as I could understand, it was there the feast was held, guests received, and a brief honeymoon passed—not a bad way of securing the publicity of the wedding in a land where newspapers are scarce, by using a public rather than a private house.

From the train windows the same scenes were repeated as from the stage. It was nearly night when we reached "the Pettah," the station in Colombo whose name was on my ticket. I could only find one man there who spoke English, and in answer to my asking for a hotel, he began, "There is—but no, that would not be a proper place for you. I fear I cannot tell you." He could not or would not help me to find a hotel, but he was ready to direct a porter so that I could find the archdeacon and present my letter of introduction. In due time I found myself mounted in a *jinrickisha*—a Japanese invention naturalized in Colombo—a light, two-wheeled vehicle, with a top to be raised or lowered according to the weather or the heat, drawn by a man in the shafts instead of a pony, with two coolies carrying my bags and bundles on their heads, going in silent procession up a street thronged with natives. Footmen, bullock-drawn gharries, hackeries, and jinrickishas jostled each other in the narrow, badly-lighted street. To warn them of our coming, the coolies called "Hie! hie!" It was really the heart of the native quarter. I saw no European or no one who looked like an educated native. It was not comfortable, alone in a strange city at night, in a crowd that could not understand me or I them; being dragged I knew not whither, and did not know certainly that my porters knew, and at the end I could only arrive at an awkward hour, unexpected by the stranger I would find. Standing out against the sky, I dimly saw a carved outline resembling the picture of Hindu temples, and next moment I was opposite the door of the chief Shiva temple (as I learned later) of the city. The shrine within was brilliant with its lights, and before it I saw a man doing *puja* (worship by prostration) to the idol. The sight did not help me to feel at home. It was a great relief a little later to have the archdeacon's hearty welcome ending all my difficulties, as the jinrickisha entered the compound of St. Thomas' College. How cool and pleasant were the lofty rooms! How unlike school buildings in the temperate zones! It was delightful to find the College so prosperous that additional buildings to house it were going up. It has not always been so. The College was one of the earliest diocesan institutions to be commenced. But some few years ago, when the present warden, the Ven. Archdeacon Miller, was just beginning his school work, came the great financial reverse to Ceylon—the coffee crop failed. The College endowment, invested in the bonds of the big factories for drying the coffee and preparing it for market, was all lost. The planters were ruined, hence the school's patrons could not pay their bills when due, nor send their boys any longer. At the moment of the crash, the warden was away to bring home his bride. It needed courage, strength, and hope to hold on then, but they were not wanting. To-day his perseverance and skill as teacher and manager have their reward in a large school whose students stand well in the Universities' examinations, and which supports many other feebler schemes. St. Thomas' is very unlike our schools. You could see the boys at play, but there was little of the loud, boisterous mirth we expect here, and none of the rough play of practical jokes we connect with healthy boyhood. Probably the teachers have their own difficulties, but they are unlike the ones felt nearer home. It was curious to find that chief amongst "Modern Languages" was Sinhalese rather than French or German.

In the compound, near some noble banyan (*Ficus Indica*) trees, stands the cathedral. On the Sunday I spent there, they had an early (choral) Celebration in English; another with sermon in Sinhalese, Matins and Evensong in English, and sermon at Evensong. The chancel and organ were being improved just at that time.

Of the other churches, I saw the outside of Trinity and St. Paul's (metting the vicar of the latter), and a little chapel for Tamil missionary work. At St. Michael's, I went to their daily choral Evensong, and spent some time at their choir school and clergy house, and listened for awhile to the studies (aloud) and recitations in Sinhalese in the parish school. At the orphanage, it was queer to see the white habit of the St. Margaret Sisters instead of the familiar gray that we associate with East Grinstead. But the white is cooler, and more in keeping with the tropics. They were just settling down after a little disturbance due to measles amongst the children.

Of course I paid my respects to the Bishop, whose episcopal residence looks out over a charming little lake not far from the parade. It was curious to see how Pali and Sinhalese books took the place on his table of the Latin and French we hold on a scholar's desk here. It is, I think, an open secret that he is working at a book on Ceylon Buddhism, a subject he has made his own. Of books on that topic, the best yet printed are those of Spence Hardy, at least so most of my friends thought.

One afternoon was given to the Leper Hospital. It is larger than the Robben Island one, and is a model one in its appointments. In the midst of the buildings, not far apart, are a Buddhist temple and a Christian church.

I must not forget my call on the "oldest inhabitant of Colombo," and, perhaps, of all Ceylon, I ought to feel keenly the honor of admission to his presence, seeing that when the Prince of Wales was in Colombo, he, too, called upon the local celebrity. The "oldest inhabitant" is a gigantic tortoise, who was sent as a present to one of the Dutch Governors of Ceylon more than a century ago, and was even then said to be very old. No one knows his age, and he will not tell it. He stood nearly three feet high, and thrust out his head, now blind from age, to be fondled by the gentleman in whose compound he lives, and then lay down once more to sleep under a peepul or bo-tree, which was itself interesting. This special one (*Ficus religiosa*) grew from a slip brought from its parent tree at Anarochhapoora, the most holy tree in Buddhist eyes in all Ceylon. For that tree grew from a slip of the bo-tree in the Ganges valley, under whose shade Buddha himself is said to have entered Nirvana. And so the king of all the tortoises entered on his nap at the foot of the grand-child of the tree under which Prince Siddartha entered Nirvana.

### *PERSONAL MENTION.*

The address of the Rev. Dr. Shackelford, after July 1st, will be Cottage City, Mass.

The Rev. William C. Winslow, D. C. L., passes July at Appledore, the Isles of Shoals, N. H.

The address of the Bishop of Indiana will be Bishopthorp Park, Lima, Indiana, for July and August.

The Rev. F B. Ticknor has accepted charge of St. Peter's church, La Grande, Oregon. Address accordingly.

The Rev. S. Gregory Lines has received from St. Stephen's College the degree of S. T. B.

The Rev. George H. Hunt, having become rector of St. James' church, St. Louis, has removed from St. Charles, Mo., to 3214 Taylor avenue, St. Louis, where he is now to be addressed.

The Rev. James W. Robins, D. D., has resigned the position of Head Master of the Episcopal Academy, Philadelphia. His address is Merion Station, Pa.

The Rev. George William Lincoln, late one of the assistant priests of St. Peter's church, Philadelphia, has accepted the rectorate of St. John Baptist's church, Germantown, and entered upon his duties at Evensong. June 24, being the festival of the Nativity of St. John Baptist.

The Rev. Wm. B. Morrow has taken charge of Christ church, New Brunswick, N. J., for the summer—July and August—during the vacation of the rector. Address him at 108 Bayard st., New Brunswick, N. J.

During July and August, the address of the Rev. Joseph M. Francis will be 293 Ogden st., Milwaukee, Wis.

The Rev. H. M. Green, having resigned the charge of Kemper church, Darlington, and the associated missions, of Seabur . Brodhead, and Christ church Hazel Green, has accepted a unanimous call to the parish of St. Paul's, Canton, Ohio, and will enter upon his duties the first Sunday in August.

The Rev. John A Emery has resigned the position of Diocesan Missionary to accept the rectorship of St. Peter's parish, San Francisco.

The address of the Rev. Alfred Lee Royce, U. S. A., for the summer, will be, care B. F. Stevens, No. 4. Trafalgar Square, London, England.

The Rev. Thomas Burry, of Sewanee, Tenn., has taken charge of the churches at Avondale, Woodlawn, Fort Payne, and Jasper, Ala. His post-office address is Woodlawn, Ala.

The Rev. and Mrs. R. S Barrett will spend the summer in Europe. Their address is, care Brown, Shipley & Co., Founders Court, E. C., London.

The Rev. Wm. D. Sartwelle has accepted the appointment of "missionary on the Ft. Worth and Denver Railroad, from Harrold to the northward," to Texline, where the Ft. W. & D enters New Mexico. This is the celebrated "pan handle country," and is in the missionary jurisdiction of Western Texas. The headquarters of the mission will be at Vernon, Wilbarger Co., where, in future, the Rev. Mr. Sartwelle should be addressed.

The address of the Rev. F. J. Keech during August and September, will be care Thos. Pratt & Sons, 14 Southampton St., Strand, London.

### *ORDINATIONS.*

Tuesday, May 26th, in Grace church Merchantville N. J., the Bishop ordained to the priesthood the Rev John Warnock, of Gloucester, and to the diaconate, Mr. Edward Jennings Knight, of Merchantville, a member of this year's class at the General Theological Seminary. The sermon was preached by the Rev. John R. Moses, of Philadelphia, from Eph. iv: 7. There was a very large congregation, and the following clergy also participated in the services: The Rev. Messrs. C. M. Perkins, G. W. Watson, J. H. Lamb, H. E. Thompson, W. B. Thorn, H. Stoy, E. R. Baxter, and R. G. Moses, rector.

### *OFFICIAL.*

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

### *OBITUARY.*

LEWIN—Entered into rest, in Salt Lake City, Utah, Whitsun Monday, May 18th, 1891, the Rev. William H. Lewin, of St. Andrew's church, Lincoln, Neb., and a son of the Rev. William Lewin, of Prescott, Ontario. A young, devout and faithful priest, a graduate of Oxford, Eng.

"Rest eternal grant to him, O Lord, and let light perpetual shine upon him." Amen.

WILLIAMS—Entered Paradise, Friday, June 19, A. D. 1891, Sarah B. Williams, the venerable mother of the Rev. J. B. Williams, rector of St Andrew's, Dayton, O., in the 74th ye ar of her age.

"Jesu lives! no longer now
Can thy terrors, Death, appal us."

### *APPEALS.*

READER, will you not be one of 80 to give $1.00 for the enlargement and improvement of Holy Trinity, Stock Yards? 60 000 working people in its district. The REV. HENRY C. KINNEY, 809 47th St., Stock Yards, Chicago.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $432.40 received to date.

W. S. SAYRES,
General Secretary.

*Broken Bow, Neb., June 9, 1891.*

### THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the June *Spirit of Missions*.

### CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

### ST. ALBAN'S SUMMER CAMP.

*Old Mission, Traverse Bay, Mich.*

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

### *MISCELLANEOUS.*

WANTED.—In the fall, a situation as matron or superintendent of a Hospital or Home, by a lady with large experience; trained nurse. Apply to Rev. C. J. WOOD, Lock Haven, Penna.

A TEACHER wanted at the "House of the Good Shepherd," Utica, N. Y. School contains about thirty children. Apply immediately. For particulars address either MRS. FRISBIE, House of the Good Shepherd, or MISS JENNIE A BROWN, 255 Genesee St., Utica, N. Y.

A PRIEST, unmarried, Catholic, desires a parish where an active work can be done. Early Celebrations on Sundays and Holy Days. Address ECCLESIA, care THE LIVING CHURCH.

AMERICAN CLERGY and others, visiting London, can find most comfortable board at from $7.00 to $15.00 per week, close to Kensington Gardens, and within near reach of railways and cars to all parts. Address, MISSES REID & WOTTON, 39 and 40 Kensington Gardens Square, London, W. Eng.

PARENTS wishing to find a healthy summer home for their children, address the REV. H. C. DYER, Jubilee, Peoria Co., Ills. Refers to the Rev. C. W. Leffingwell.

"THE CHURCH CHOIR" and Circular of the American Church Choir Guild will be mailed to your address on receipt of ten cents. Vacancy department for the use of the clergy, organists and choirmasters. Address Secretary, 830 Warren ave. Chicago, Ill.

PENNOYER SANITARIUM. — This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Mississippi, the Sisters of St. Mary Kenosha.

## CHOIR AND STUDY.

*CALENDAR—JULY, 1891.*

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| 5. | 6th Sunday after Trinity. | Green. |
| 12. | 7th Sunday after Trinity. | Green. |
| 19. | 8th Sunday after Trinity. | Green. |
| 25. | St. James, Apostle. | Red. |
| 26. | 9th Sunday after Trinity. | Green. |

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

It is twenty years ago since the great English Universities, breaking through the prescriptions and traditions of many centuries, renewed the pious purposes of their founders by extending their educational resources and opportunities to the masses of the people. In the Middle-Ages period, the university cities were thronged with attending multitudes bent on gathering in knowledge from the lips of the learned lecturers. History tells how, little by little, these ministrations were withheld from the people until they became close corporations, accessible only to the rich, well-born, and favored few. The spirit of communism, vigilant and intrepid, has indirectly revolutionized all this in a wholesome devotion to the greatest good of the greatest number, and now England is dotted all over in its populous centres with local organizations in promotion of the popular extension of university education, almost without money and without price. Knowledge is both power and riches, and this form of distribution of the hoarded wisdom of the centuries is serving a better purpose than could possibly follow a mobilization of the nation's wealth. Labor and toil become lighter and more prolific when fertilized and energized by scientific intelligence. In a slow, inconsequent way this grand movement has at length reached our shores, and in 1890 effected a lodgement and an organization in Philadelphia, under the auspices of the University of Pennsylvania. Already more than 20 "centres" have successfully inaugurated the educational methods agreed upon, while New York and Chicago have accepted the movement, and other metropolitan cities have taken it up for consideration.

We are immediately indebted to Prof. R. G. Moulton, of Cambridge University, England, who, in the spirit of a true missionary, has brought us not only the treasures of his own rich experience from the English field, but has actually provided object-lessons, in the initiative, by giving a series of his lectures which have already demonstrated their practical efficiency.

It will not do to confound this University Extension with the Chautauqua cult. There are few points in common between them. The methods of the latter are superficial; skimming over wide reaches instead of excavating and investigating; without centralization, systematization, or academic tests and guarantees; leaving its ministrations pretty much to popular caprice and the chances of fortune; entertaining rather than educating; and giving shelter to numberless fads and cranks and those ambitious busybodies which in a selfish parasitic way attach themselves to every movement that brings them in closer relations with the inquisitive and credulous public. Chautauqua, indeed, has degenerated, in its business season, into an immense rural speculation, shrewdly organized, and in the hands of numberless specialists and empirics, who ply their mercenary trades over the whole gamut of possible enterprises, their tariffs of "fee" and *honorarium* covering every thing from "The Higher Biblical Exegesis and Criticism," to the last freak of Delsartism.

On the other hand, University Extension contemplates certain well-defined lines of systematic reading and investigation along the highways of language, literature, history, sociology, morals, the arts, and the physical and exact sciences, with the resolute purpose of mastering the substantial results, if not the methods and processes, of certain fixed areas of human knowledge—all this under the skilled direction of the specialist lecturer, who provides an intelligible syllabus with each lecture, and the group of concise, sufficient text books, for the work of personal study and research. Examination papers follow, which are duly examined, corrected, and returned, thus verifying the integrity of the work undertaken. Each topic agreed upon covers a period of three months, and two may be undertaken simultaneously if local conditions favor. Small fees from each classman, now and then supplemented by local guaranty funds if required, favor an atmosphere of healthy independence, while providing remuneration for the lecturers.

Let us see what the Philadelphia offers its different subsidiary centres, in the way of "Home Study," a branch of the work. Dr. Mac Intosh writes: "With the opening of next season of work, say about September, we propose to offer home students instruction in the following subjects, thirteen in number: General History and Literature, English, French, German, and Italian; English History and Literature, to be divided into three parts: The Elizabethan Age, the Seventeenth and Eighteenth Centuries, and the Nineteenth; American History; Constitutional Government; Political and Economic Sciences; Mental and Moral Sciences; Mathematics; Physics; Biology; Physiology and Hygiene; History of Philosophy and the Philosophy of History." It is proposed to develop additional courses, practical and speculative, as they are required. Already text books are prepared, or being prepared, by competent professors. Each course is accompanied by an elaborate syllabus, which maps out and identifies the line of instruction pursued. The American Society (the Philadelphia movement) has published complete syllabuses, which may be had at 10 cents each, of the following subjects: Under literature, "English Literature," Prof. R. E. Thompson; "Milton's Paradise Lost," Prof. Moulton; "The Story of Faust," the same; "Shakespeare's Tempest," the same; also his "Stories of English Thinking," "Euripides for English Audiences," and "Four Studies in Shakespeare;" and "American Literature," Prof. Smyth. Under philosophy: "Psychology," Prof. Fullerton. Under mathematics: "Trigonometry," Prof. Crossley; "Algebra," Prof. Fisher. Under history, "Europe in the Nineteenth Century," Prof. Cheyney; "American History" (the Civil Development of the United States), Prof. Thorpe; "Political History of Europe," Dr. Andrews. All this under the established university regime of local lectures, with text-book research and examination papers. Under the classification of Language, Literature, History, Science, and Special Courses, the New York society has issued comprehensive and thoroughly analyzed syllabuses, on subjects treated by the most accomplished professors of Harvard, Yale, Columbia, and Princeton.

The machinery is in readiness. At the West, where there are fewer populous centres, scattered over wider geographical areas, preparations are going forward for thorough and aggressive work. What with the University of Chicago, and other academic institutions in the great city, with the University of Michigan in co-operation, the central West is richly provided for. All this sudden and fresh endeavor is predicated on the growing seriousness, intelligence, and intellectual hunger of our vast artisan population, wage-workers, for whose formative years there were no high schools, academies, or schools of technology. The universal newspaper has encouraged and fed the growing appetite, while the sociologist has long ago identified the congenital relations between a widely diffused intelligence and a sounder morality. The true note of the movement as we have received and adopted it, is given in Prof. Dewey's paper in "Book News" (Wanamaker) for May, which gathers up the latest literature of the subject with a generous hand. Mr. Dewey chooses to identify the University Extension cult with the University of the State of New York, which places it immediately in relation with a mature educational system that literally comprehends all the institutional educational agencies of the Commonwealth, together with its perfectly graded system of public schools culminating in the Normal and high school systems. This is a grand conception of the situation, and should both facilitate and encourage organized effort. The secretary of the New York society is Matthew J. Elgas, No. 121 West 87th st.; of the American Society and its centres, (Philadelphia), Mr. George Henderson; while Mr. William F. Poole, librarian of the Newberry Library, and Prof. Harper, of the University of Chicago, will doubtless impart information for that part of the country, which has Chicago for its educational and commercial centre.

### *MAGAZINES AND REVIEWS.*

*The Portfolio*, June, Macmillan, New York, agents, provides, as usual, abundant food for æsthetic consideration. Indeed, judging from the accumulation of art periodicals and literature, educated and thinking people are become more deeply interested than ever, on this fascinating subject. It is not enough that pictures, sculptures, artistic glass and wares, ceramics, and so on, are indefinitely multiplied. The mystery and secret of this universal fascination is sought for and discussed with deepening interest. Something new and unlooked-for is developing, as for example, in the current number, Cosmo Monckhouse writes about "Muntz's Renaissance," a recent and very important publication from the press of Hachett, Paris, in which a flood of illustrative and philosophical light is thrown upon what had seemed a well-seasoned and well-understood subject. Conservative writers up to this time have mostly agreed in attributing the sensuous and voluptuous decadence of the fine arts to the moral distemper of the renaissance, socially and spiritually, tracing the paganism of the former to degeneracy of art, customs, and living. Eugene Munz, however, boldly and resolutely combats all such generalizations, and charges the social decadence of the Middle Ages to the enormously increased riches, and multiplied opportunities for luxurious profligacy. He divides this much debated period into two parts, one being the precursor of the other. Its development in pictorial art, is treated under a comparative study of the great names, Angelico, Donatello, Montegna, and Massacia, and a later group in which Michael Angelo, Raphael, and others figure. In his argument, he appears as champion of the renaissance, defending it from the imputations of its enemies, artistic and moral. The co-existence of stupendous depravity with the most refined taste in art; the invasion of pagan mythology into the very sanctuaries of the Church; all these appearances at the same time of art and sin in all their glory, which have proved such stumbling-blocks to many who would fain believe in the beneficent influence of art—all these things do not shake the faith of M. Muntz To him the coincidence of moral anarchy with artistic perfection is little if anything more than a coincidence, and is not to be attributed to the renaissance, which to him signifies always the recurrence to classical models of beauty. It was, he argues, the want of patriotism, the natural strength of passion in the Italian character, the power wielded by the noble tyrants of small states, irresponsible and uncontrolled, the corruption of the hierarchy, and not least, the wealth that enabled men to gratify their unbridled desires—these, he concludes, are sufficient to account for the demoralization of Italy in the Golden Age, without accusing Plato, Vitruvius, or the Apollo Belvidere. His argument is ingeniously extended along several contingent lines, and the general drift is persuasive, if not conclusive. Perhaps the liveliest antidote to this bold stroke of optimism is to be found in Henri Taine's elaborate studies in the same fields. The editor writes with his usual candor and insight on "The Present State of the Fine Arts in France, VI., Historical *Genre*," placing the subject of *genre* under an unusually clear light. Incidentally, by way of illustration, the compositions of Flameng, Toudouze, Bligny, and Artz who supplies the subject of a full-page etching, "A Fisherman's Wife," pass under review.

*Blackwood's Magazine*, June, Leonard Scott Co., N. Y., is readable, and indeed charming throughout, providing rare and appetizing variety of flavors and viands. Dr. Sigismund Munz opens the number with a scholarly paper on "The Pope and his writings"—as poet, literateur, publicist, and theologian. Sir Herbert Maxwell follows, with a brilliant paper, "Contrasts," illustrating the fine subtlety and incisive reasonings of a Scotch metaphysician, without dryness or pedantry. He is specially admirable when treating upon the technology of modern art criticisms, in which words are wrenched from their legitimate offices and made to serve all manner of illogical ends and fancies. We commend this paper to the careful study of literary people, especially those given to writing and talking about the several fine arts. The chief offenders and leaders, however, among these "free-shooters", are Continental Europeans of Vienna and Paris, especially the latter. "Chronicles of Westerly; a Provincial Sketch," has reached chapter xiii, a series thus far of most brilliant and finely-contrasted *genre* studies, sufficiently related by a living thread of fiction to promise an *ensemble* of rare beauty. The remaining papers are each and all delightful after their kind. The nearest akin of our native periodicals is *The Atlantic*, which only lacks depth and wealth of background, historic and literary, in filling the place of a "double" to the "Blackwood," than which few things are more invigorating for the intelligent reader.

A Box of Monkeys and Other Farce Comedies. By Grace Livingston Furniss. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Pp. 257.

Consisting of four numbers, at once cheery, witty, mirthful, clean, and innocent.

Common Sense in China Painting. By M. F. Hayes. Westfield, N. Y.: The Lakeside Press. Price, 35 cts.

The aim of this little book is to give clear and minute instruction to beginners in the art of China painting who cannot receive instruction from a competent teacher. It is pleasantly written and well worth attention of many who have "taken lessons." Copies can be had of A. H. Abbott & Co., 50 Madison St., Chicago, or of the author, Westfield, N. Y.

Log of the Maryland, or Adventures at Sea. By Douglas Frazar. Boston: Lee and Shepard; Chicago: A. C. McClurg & Co. Price, $1.50.

This narrative of the old-time voyage by sails is extremely interesting and very clearly told. It has been read aloud in the family, to the great satisfaction of young and old.

Campmates. A Story of the Plains. By Kirk Munroe. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, $1.25.

This is a pleasantly-told story of exploration in the great West in the days of the buffalo and the roaming Indians. Besides the excitement of adventure, the story gives faithful pictures of the vast country as it was before the railroads burst through its mystery and silence. The character about whom the interest centres is a youth whose decision and energy furnish a fine model for our ambitious boys.

The Bridge of the Gods; A Romance of Indian Oregon. By F. H. Balch. Chicago: A. C. McClurg & Co. Price, $1.25.

This description of the wild life and scenery of the country now opening to our electric civilization, is worthy of attention, not only for the interest of the story, but also for its faithful rendering of Indian antiquities and traditions which are fast fading from view. The author spent his boyhood on the Upper Columbia, and in later years has been engaged in gathering materials for his work from aged pioneers and missionaries and every available source.

Secret Prayer: By H. C. G. Moule, M. A., Principal of Ridley Hall, author of "Thoughts on Christian Sanctity," etc. New York: Thos. Whittaker. Pp. 143. Price, 40c.

This little book of instruction and guidance in the spirit of secret prayer is mainly composed of addresses delivered by the author at the weekly devotional services of the Cambridge University Church society, in the Lent term of 1888, and is arranged in eight chapters richly productive of counsel and help to those who would seek to maintain the spiritual life by treading in the daily path of communion with Christ, the Mediator.

Ryles' Open Gate. By Susan Teakle Moore. New York and Boston: Houghton, Mifflin & Co.

A delicious story of summer outings in the most rural and primitive regions of Long Island, where the ways of summer "quality" families, and the roughest of native simplicities and eccentricities are found in mirth-provoking and picturesque relations. The style is inimitably in keeping, sparkling with boisterous fun and well-bred frolic, and must bring refreshment to many a wearisome summer day, out of doors as well as in-doors. There is an excellent intelligence and humanity in solution throughout, which both justifies and ennobles the merry narrative.

Flute and Violin, and Other Kentucky Tales and Romances. By James Lane Allen. Illustrated. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Muslin, pp. 308.

These tales have appeared in *Harper's Monthly* and *The Century Magazine*. Besides the title tale, the others are, "King Solomon of Kentucky," "Two Gentlemen of Kentucky," "The White Cowl," "Sister Dolorosa," and "Posthumous Fame." These are stories that may be read and read again and again, without loss of charm and freshness. The writer has wealth of invention, dramatic feeling, a keen sense of the picturesque and beautiful, and more than all, a feeling for the deeper, solemn undertones of human experience that may be found among all sorts and conditions of human living. He has gathered materials from fresh, unexplored fields, and his inventions have an irresistible atmosphere of truthfulness, as if certain veritable episodes of social as well as cloistered life were passing before us. They are, in brief, models of that ancient, and latterly, sorely abused, art of the narrator and the novelist, of which Sir Walter Scott is the most illustrious modern example.

Who Wrote the Bible? A Book for the People. By Washington Gladden.

A little more learning, a little more care, and a little more reverence might have made this a very useful book. As it stands, it is a very severe blow at the average Protestant view of inspiration. The trouble is that such very slashing work is likely to be successful enough in overturning old ideas, but it generally fails to substitute anything better for that which it destroys. We may expect many such books as the present, of varying degrees of learning or ignorance. Men seem to be seized with a sort of righteous indignation against the views in which they have been brought up, and in their iconoclastic zeal, will not stop while anything remains. A few paragraphs, or even a chapter or two, intended to be reassuring, at the close of such a treatise, dealing in generalities and only vaguely hinting at a view of things which may serve to compensate for that which has been assailed, will hardly serve to undo the destructive work to which the bulk of the book is devoted. Prof. Sanday's new volume, entitled "The Oracles of God," shows a spirit sufficiently receptive of higher criticism, but the difference of tone is very striking. But it is probable that Prof. Sanday is not concerned to attack any particular doctrine of inspiration.

The Journal of Sir Walter Scott, from the original manuscript at Abbotsford. Popular edition. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1891. Pp. 621. Price, $2.50.

Sir Walter says, after keeping his journal one day, "I am enamoured of my journal." After he had kept it more than seven years we can give utterance to the same sentiment, for all lovers of Sir Walter Scott (and who does not love him?) will be grateful for this diary that lets them into the inner character and life of this great man. Although the journal covers only the years 1825 to 1832, it covers enough of his life to reveal the manly and heroic disposition that struggled so patiently and successfully against the adversities that overtook him. His splendid perseverance, his dogged determination, his high sense of honor and duty, his resolute and sturdy encounter with misfortune, and above all, his cheerful and buoyant temper, win our admiration the more we peruse the pages of this simple, natural journal. There is no morbidness in it, nothing but cheer, tenderness, grit, and even humor. With all our interest in the Waverly novels, this journal brings to us even keener enjoyment and delight. Mr. Douglas adds a few needed foot notes, explaining allusions, etc., in the text, but keeping himself well in the background. The book has a good index to help one to find easily the good things he has enjoyed during his first reading of this charming volume.

Religious Thought in the West. By B. F. Westcott, D. D., D. C. L., Lord Bishop of Durham. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

This book contains a collection of essays published at various times during the last twenty-five years. They are based upon a design which the author says he formed very early in life, to exhibit through an examination of the religious teaching of those who may be called "representative prophetic masters of the West," the power of the Christian Creed. "Their hopes, their desires, their errors, and their silences, were likely," he thought, "to show how far the Gospel satisfies our natural aspirations, and illuminates the dark places in our experience." Thus Plato, Æschylus, Euripides, Dionysius the Areopagite, and Origen, are brought under review in the first five essays. To these are added four later papers "which illustrate the general thought which is suggested by them." These treat of "Browning's View of Life," "The Relation of Christianity to Art," "Christianity as the 'Absolute Religion,'" and "Benjamin Whichcote," a Cambridge philosopher of the period of the great Rebellion and Restoration. These essays are characterized by the refined thought and delicate touch which belong to all the writings of the distinguished author, and though they form only a fragment of his original design, they will be read with profit and pleasure by the student of Christian thought, and cannot fail to strengthen faith and quicken the springs of hope in an age which presents so much of discouragement to the Christian soul.

Messianic Prophecies in Historical Succession. By Franz Delitzsch. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co.

This book consists of lectures delivered by the revered and lamented author in 1887, and thus contains the ripest fruits of his enlightened and devout scholarship. Dr. Delitzsch, as is well known, had adopted in the later period of his life, many of the conclusions of the higher criticism, but saw in this no reasen for relaxing in the slightest degree his firm belief in the inspiration of the Old Testament. His strong grasp of the prophetical element in the sacred books was not weakened. This is very reassuring to those who know the "higher criticism" chiefly through the employment of it by those who desire to make it an instrument for the overthrow of supernatural religion. Sooner or later it will be seen that the actual outcome of the searching study which the Old Testament is now undergoing, as distinguished from the application of philosophical assumption too often intermingled with it, will be to leave the authority and inspiration of the sacred Scriptures where they were before, while in some respects, making them more intelligible. In the study of prophecy, for instance, as presented in the work before us, while the precise application of individual prophetic utterances may occasionally be somewhat altered, their general sense and their growing and increasing concentration upon the person of Christ, becomes, if anything, more marked and more wonderful than before. It will be worth the student's labor to read this book in connection with the exhaustive work of Hengstenburg, which followed closely the old lines of scholarship.

Recollections of President Lincoln and his Administration. By L. E. Chittenden, his Register of the Treasury. New York: Harper Bros; Chicago: A. C. McClurg & Co. Pp. 470. Price $2.50.

This interesting volume owes its existence to the correspondence and criticisms that grew out of one of the author's articles entitled "Making United States Bonds under Pressure," that appeared in *Harper's Magazine*, May, 1890. As the last surviving officer of the Treasury and on intimate terms with Mr. Lincoln and the members of his cabinet, the recollections of the author are not only of great interest, but of permanent value. No one could unfold better than he the intimate and vital relation and connection of the treasury to the other departments of the government, a matter which must be carefully taken into account by every one who would rightly understand the history of the late rebellion. Although suppressing no facts that might be of service in the way of warning or example, the charitable temper with which these facts are regarded is worthy of all praise. The work is one of absorbing interest, without a single dry page in it, and the estimate of public men who figured in Mr. Lincoln's administration is generally calm, fair, and impartial, although we regret the "hit" at so distinguished a general as McClellan, in chapter xxxv. We believe that the hope with which the author concludes his volume will be realized and that it will tend to increase the interest of his countrymen in the study and life of Abraham Lincoln. A photogravure of St. Gauden's statue of Mr. Lincoln, forms a suitable companion picture to the pen portrait of Mr. Chittenden's volume.

The Peace of the Church. By Wm. Reed Huntington, rector of Grace church, New York. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. 1891. Pp. 239. Price, $1.25.

These Bohlen Lectures of this year touch upon the living question of Church unity, through which alone true peace can exist in the Church of God. The author is convinced that the hope for the survival of what is best in the Christian life of the Republic lies only in a genuine, thorough-going, actual, and visible unity. For this he contends on the basis of the four articles promulgated by the bishops of the Lambeth council. His outlook is not towards Rome, for as long as we are not within speaking distance of that Communion, he does not think it worth while to begin waving the olive branch; so he turns to the non-Roman bodies of Christians in this country with whom a possible unity may be effected. Although the lectures were delivered in the church of the Holy Trinity, yet the author, we fancy, had in mind as his real audience, the members of the various Protestant denominations, for whose benefit he expounds and explains the Lambeth "Quadrilateral," under the titles of "The Archives," "The Credenda," "Signs and Seals," "Pilotage," summing the whole up in the concluding chapter, "A Church by Love Established." We like especially his treatment of the Holy Scriptures and the Faith, and although we would take higher ground on the subject of the sacraments, yet the position that they are "effectual signs of grace" is the position warranted by Article XXV. And in the matter of "pilotage" the author stands strongly for the constitutional episcopate as the only one likely to commend itself to the American people. In all these lectures there is a real effort to grapple with difficulties, not to slur them over, and a sincere attempt to look the obstacles squarely in the face. There is no haziness or indefiniteness in Dr. Huntington's expression, and his tone is kind and charitable, though fearless and outspoken. The cheery and hopeful spirit with which he addresses himself to his task ought to meet with a cordial and careful welcome by all those to whose hearts the realization of our Lord's prayer, "that they all may be one" lies nearest.

Messrs. Jas. Potts & Co. have issued "The Sacrament of Warriors," an earnest exposition and illustration of the Sacrament of Confirmation; also, "First: a Talk with Boys," by Henry Drummond; paper covers, for general circulation; price 10 cents. Few, even among the wise and learned, know how to talk or preach to boys. There is a popular way, much be-mired with vulgarity, rudeness, and even irreverence, that passes for it, but it is full of harm, and is misleading from the start. Prof. Drummond does know the true method for reaching boys,—as well as grown people,—in a healthy, helpful way, and this little address, delivered in Glasgow in the City Hall before the members of the "Boys' Brigade," is indeed like "apples of gold in pitchers of silver." It is invaluable for judicious distribution among lads, and every teacher and preacher would be the wiser and stronger in his work after reading and studying it. Also, by the same author, "The Changed Life" (in neat, leatherette cover, pp. 62), in which the mystery and ways of the changed life are elucidated with marvellous tenderness and wealth of illustration; full of help, comfort, and encouragement in the practical exercise of righteous and godly living. Beautifully adapted as a souvenir for Confirmation classes.

The death of the Archbishop of York recalls the fact that Bishop Magee, one of the most eloquent and famous preachers of his time, published but a single volume of his admirable sermons. This fortunately contained a number of his more remarkable sermons, such as: "The Breaking Net," "The Seeker after a Sign," etc. It was re-published in New York by Thomas Whittaker, under the general title of "The Gospel of the Age." Just before the Archbishop's death, a selection of his sermons, from stenographic reports, was added to "The Contemporary Pulpit Library, which Mr. Whittaker has also re-published.

Brentano Bros., 204 and 206 Wabash Ave., Chicago, have always on hand The Living Church, and the latest home and foreign papers and magazines.

## *A SISTER OF MERCY.*

BY MARGARET DOORIS.

Sitting at close of day
With folded hands,
She muses on life's way—
Time's drifting sands.

The moments all were spent
In toil or cheer,
But is there aught to show
That they were here?

She watered flowers in
A garden fair,
But soon the sun had left
No record there.

Then in a hospital
She soothed fierce pain,
Until the worn and wearied
Smiled again.

She bathed a fevered brow
Until one slept,
And through the sunny hours
Long vigil kept.

In a dark prison cell
One moaning lay,
She entered, comforted—
Taught him to pray.

She dried the eyes of childhood,
Cheered the old,
With helpful hand, with love
And grace untold.

Unskilled her fingers in
The painter's art,
A nobler aim is hers,
To ease some heart.

Nor 'broidering deftly with
A silken thread;
Life's common, earnest work
She does instead.

Sitting at close of day
With folded hands,
Unseen beside her chair
An angel stands.

The moments swiftly passed
In toil or cheer,
Each loving deed he wrote—
For heaven was near.

*London, Ohio, 1891.*

## *THE VACATION CLUB.*

BY ADA J. TODD, PH.D.

XX.—CONCLUSION.

The intervening days were largely spent in the workshop, for each one had his collection in this or that favorite study, and Miss Lacey was kept so busy identifying specimens that had been left until the last minute in hope of the owners having some special light on the subject, that she began to despair of doing anything for herself. However, matters were pretty well arranged, and the laboratory presented a tidy appearance when they assembled for their final chat.

"We will spend the time until dinner in hearing reports and looking at collections," said Miss Lacey. "Then in the afternoon we will plan for future work, and I will answer any questions you wish to ask on whatever has been suggested and left for investigation in previous meetings. We will let you make the opening address, Will."

"That is too bad, Miss Lacey, because you know I have been general factotum for these young ladies, and haven't been able to do anything for myself. I've run all manner of risks of drowning while procuring floating plants, and falling from lofty trees where I was commanded to climb for birds' eggs, and smothering in mud flats where I was to find shells, and dislocating my spinal column by looking into the zenith to see the same stars Alice did and corroborate her discoveries. But every flower I waded to get, and every butterfly for which I lay in wait hours, was immediately seized and appropriated by somebody else, and if I ever picked up a stone that seemed a little different from the general run, Fred was there to claim it on the ground that he had seen it first and had a private mark on it."

"Why, Will!" exclaimed Fred.

"Virtue is its own reward," remarked Miss Lacey, "and yet I am sure such gallantry and self-sacrifice have long since begun to reap harvests of golden opinions. But how about the Kodak?"

At this he produced a large portfolio of mounted and unmounted photographs of all degrees of perfection and imperfection.

"Nobody else is making a collection of these," he explained, "otherwise I shouldn't have them."

As they looked them over it was pleasing to recognize the different places to which they had made excursions—the knoll in the glen where they had eaten luncheon and discussed flowers and minerals, being especially good, and the point of rocks on the sea-shore where the clams always disappeared when they made visits to the residents below high-water mark. Such duplicates as Will had, quickly changed owners, and only his pathetic appeals to spare his pet elm tree prevented some of the originals from following.

"How much you will think of these, some day," said Miss Lacey, and Will quoted to Bess, who was always horrified at his Latin—Romanized she called it—because she had learned it in the English way: "*Olim hæc meminisse juvabit.*"

Fred, being called upon next, led them to a cabinet of shelves hung up at one side of the room. He had made them of pine, and stained them, and they presented a very attractive appearance when the doors were opened and a goodly collection of minerals was disclosed. They were put on blocks of wood and labeled each with a number which corresponded to its name in a book, in which he had written the list of one hundred and forty, all of which he had found himself within the ten-mile radius. Nearly all were named, as he had made rapid progress since his fit of despair on the day they devoted to minerals at the Glen. Frank had a similar set of shelves near by, and, in his, in addition to minerals, were a few fossils; but as these were not abundant in this region, he was looking forward to a visit to Central New York as a means of making his cabinet more conspicuous in this line, to which he seemed partial.

"You will find the extraction of fossils from rocks an admirable test of patience. If you break one, like this, you can clean the pieces and stick them together with mucilage, in which a few drops of glycerine have been mixed. And yet geological collecting is easy, compared with others, since minerals do not have to be pursued over brier and brake, nor are they perishable, and they do not have to be pressed or kept in alcohol. I am glad to see you and Frank are putting your collection in good order. This is a fine way to mount them, or they might be kept in little pasteboard trays."

Nellie and Mabel together had a collection of shells; but as Miss Lacey had been unable to give them much help about classifying them, beyond lending them books with a few general directions, they were in quite a hopeless condition.

"The summer isn't half long enough," said Nellie. "We might have found so many more, and then Miss Lacey might have had time to tell us the names. Who ever would have thought of so many, though?"

"And this is the little girl who was sure we should be buried alive up here this summer, and was certain not to be interested in anything," said Mrs. Wildman, who had come in quietly and heard the last remark.

Nellie colored a little, and Mabel answered:

"But, mamma, you see we couldn't possibly know all these beautiful things were about here until Miss Lacey showed us how to find them."

When the shells had been sufficiently admired, and really there were some very delicate and beautiful ones, both among the marine and fresh-water specimens, Bess had her portfolio open for the inspection of botanical specimens. Al were carefully dried and pressed, and then arranged separately on sheets of mounting paper of uniform size, 16½ by 11½ inches. If it had not been for their first day's experience in collecting, they would have been surprised to hear her say she had four hundred and fifty-six different individuals of the Phænogamia.

"Grace has most sea-mosses," she said, and they accordingly inspected Grace's portfolio of Algæ, among which Miss Lacey detected two hydroids.

"We have some seeds, too," said Bess, and she produced a large box containing many smaller boxes. "I think we have about forty-five kinds that are small, and have curious markings under the microscope. And we tried to put up some slides of pollen, but we haven't many, because we took only such as could be seen under the low powers."

"And Alice, I suppose, has her stars," said Miss Lacey, as she noted the interest on the pale face whose owner had had so few interests in common with others before.

"I found fifty constellations, and I know them so well, Miss Lacey, they seem like friends, and they always look just the same."

"Yes, little girl, and always will, after friends have grown old or passed away. They are from the beginning of time to its end, and many a watcher by the dying or the dead, many a one in peril or in sin, has looked to their quiet and peace with longing hearts."

"Alice has her butterflies, too," said Jo.

"Jo caught them for me," she said, in answer to Miss Lacey's inquiring look.

"I should say I picked up a few, young lady," said Will.

"Oh, they all helped, Miss Lacey," she said eagerly, "they always brought me some, and I fixed them and got names for some of them out of the books you let Jo take. Aren't they beautiful?" as Jo brought some shallow boxes whose bottoms were covered with butterflies of all sizes and hues.

"But why didn't you let me help you?"

"Oh, I knew you were so busy"—

"And we wanted to surprise you," added Will, as he saw what looked like a tear in Miss Lacey's eye. She could hardly tell what brought it. Alice's thoughtfulness for her, or that of the others for Alice.

"And indeed you have," she said, "I shall certainly help Alice name them all before I go away, as I stay later than the rest of you, and they must be mounted. For that purpose we use corks sometimes, and cleats of wood set into a box, but I like best white blocks like those for minerals. I am sure Fred will make a cedar case and air-tight—even then we shall have to guard it with lumps of camphor, for insects are liable to get in and destroy them. What have you, John?"

"Why, I dissected a little, and when I came across insects that Alice didn't want I put them away," and he showed a similar box which immediately disclosed him as the maker of both. Here they saw the metallic gleam of beetles in one corner, the lace wings of dragon flies in another, and all sizes and shapes of bugs between.

"Ugh! what ugly things," said Nellie.

"The things that grow in your shells look a great deal worse," returned John.

"Somebody ought to have had spiders," observed Miss Lacey, but nobody had thought spiders sufficiently entertaining, for which no doubt they would have been grateful had they known.

"If there is any more mystery," she added, as she heard some whispering in a corner, "we must leave it till after dinner."

Accordingly, after dinner Frank brought a map, in which he said he and Bess had equal shares, and on being unrolled it proved to be an accurate map of the ten-mile region, with all their routes depicted in colors—in which respect Will likened it to a map of Cyrus' Anabasis—and the localities of roads, forests, rills, springs, marshes, etc. The geological formation, too, was put in colors, and even the places where the rarer kinds of flowers had been discovered.

"This would enable us to work to much better advantage if we should come back next summer," said Miss Lacey.

"But can't we do anything till then?" asked Bess, and the others manifested a similar anxiety.

"You can study minerals as well in winter as in summer, from the collections you have previously made, and the use of the blow-pipe and all chemical experiments for any special work can go on. Astronomy is best studied then, and there are always plenty of minute objects waiting for the microscope at any season; or you can lay away material in summer if you wish a special kind. Any ordinary room will furnish enough for one winter. Classify shells and insects that you didn't have time for in summer. Mosses and lichens can be found for botanical work, or you can keep ferneries, window-gardens, and aquaria, and harbor all manner of living creatures, animal and vegetable. There is no limit to the works of Nature when once you begin to look for them."

"I should say not," said Grace. "Why, I always used to think it so lonely in the country. I didn't suppose there was anything to do unless one could play tennis or go to a hop, and I never thought green things were anything but grass and leaves so I grew tired of them."

"And the animals were cows and snakes, to be equally shunned," said Will.

"I shall never be lonely again," said Grace. "I don't think I would be if there was no one else here. There is so much to look at now."

"Nature becomes companionable to those who know and love her," remarked Miss Lacey, "and sometimes her devotees are so fascinated that they prefer her to all others, as Thoreau when he lived alone on the shores of Walden Pond. But I am glad you have learned, and I hope you never will forget, the pleasure she can give to an enquiring mind."

"I think you were rather partial," said John; "you never said a word about birds."

"And I have some eggs, too," said Mabel, "but Frank and Fred knew them all. Here they are, most as pretty as the shells."

"I didn't say much about birds," said she, "partly because they are more inaccessible and partly because I don't know them so well—perhaps for the first reason, for I never could bear to have them shot or to take away their eggs. It always means one less bird-song. There are also larger animals that we might have said something about, but this is one of the occasions when I am reminded of what my old Latin Principia said, 'We cannot all be or do all things.'"

"But I'm afraid," said Bess, whose mind was dwelling on the future, "I'm afraid we won't know how to work by ourselves. I wish we all lived near together."

"You might correspond," suggested Miss Lacey, "and report progress, or you might interest other people in your neighborhood and get them to join you. You can start an Agassiz society, if there isn't one already formed."

"What is that?"

"An association founded about fifteen years ago, consisting of local classes or chapters in different towns under the direction of the central organization. Its object is 'to collect, study, and preserve natural objects and facts,' and I think you would find such a chapter a valuable aid to yourself and a means of doing good to others, which important part of living we must never neglect. You can get all necessary information by addressing the president, Mr. H. H. Ballard, Pittsfield, Mass."

"Didn't you say we might ask a question?" inquired Jo.

"Yes," said Miss Lacey, smiling, "You are getting to be a veritable interrogation point."

"Well, I haven't found out how the oil gets up into the wick, that you were telling of when we had the chemistry."

"And so we come back to physics. It is by a force called capillarity, which causes liquids to rise in small tubes in inverse proportion to their diameter. The wick is full of small tubes, and so is blotting-paper, which takes up ink, and almost all substances have fine tubes or pores to absorb moisture. What else has been left over?"

"Oh, so many things you were going to show us in microscopy," said Will; "the ditch water, and the odontophore."

Miss Lacey began to laugh, and just then Mrs. Wildman appeared at the door.

"I'm sorry to disturb you," she said, "but if we are going early to-morrow morning, some packing will have to be done."

"Oh, dear," said Bess. "You never have told us, Miss Lacey, why people always have to stop when they are having a good time."

"So that they will think of others and not altogether of themselves."

Nellie and Mabel immediately took the hint, and went to look after the trunks and plan how the shells could be safely carried, while Bess and Will remembered they had been appointed a committee to draw up some resolutions thanking Miss Lacey for opening their eyes—leaving that lady at liberty to examine the bacterial cultures in the little tubes at her corner, toward which she had been anxiously looking for some time—and the last meeting of THE VACATION CLUB was ended.

THE END.

## PRISON REFORM.

BY F. C. ELDRED.

A good deal of interest is manifested, in all quarters, in prison reform. Ex-President Hayes and other prominent statesmen are lecturing upon the subject, and various State legislatures are trying to devise ways of improving the present, in every way, unsatisfactory system.

The plan adopted by the State of New York, and put in operation at Elmira, seems to be the most satisfactory of any yet devised. Its main features are a classification of prisoners and a term of service dependent upon the character of each convict.

The 36th General Assembly of Illinois created a committee whose duty it was to gain all the information they could upon this subject, and report to the present General Assembly. Their report was submitted a few months ago. Its principal recommendations may be summed up in two propositions:

(*a*) Classification of prisoners so as to separate the incorrigible from other convicts.

(*b*) An indeterminate sentence by the court, so as to leave the time of the prisoner's service to the prison authorities and dependent upon the character of the convict.

As the best method of securing these and other desirable reforms, the committee recommends the adoption of the Elmira system.

Nearly all persons who have given the subject thoughtful consideration are agreed upon a few fundamentals. The difficulty is to devise a plan that will meet all of them. Very briefly stated, these fundamental principles are five:

1st. Convicts should not be kept in idleness.

2nd. Convict labor should not be placed in competition with free labor.

3rd. The State should be put to no unnecessary expense in keeping its convicts.

4th. Prison discipline should be reformatory.

5th. The object of imprisonment is the protection of society.

It may seem quite impossible to put in operation any system which will satisfy all these terms. I suggest the following very simple one:

(1) Let the State pay the same price for the labor of its convicts that they could earn if at liberty.

(2) Let the wages be paid to the families of the convicts, or to any persons dependent upon them for support.

In case of these convicts who have no such dependents, let their wages be paid to the poor fund of the county, city, or precinct which paid the expense of the prisoner's conviction.

Put in operation in connection with the Elmira plan, this system would meet the requirements of the five points stated above, as follows:

1st. The convicts would not be kept in idleness.

2nd. His labor would not come into unequal competition with free labor, because it would cost the State as much as other parties, to manufacture.

3rd. The State would not be at unnecessary expense on account of its convicts, for what it lost on their labor it would save on its paupers, who must be provided for under any circumstances.

4th. This system would be in the highest degree reformatory, because any convict would willingly labor for his family, which he will not do for the State, feeling it to be a species of slavery.

5th. It is believed that on account of its reformative effects this system would secure the greatest possible protection to society, for the only complete safety is in making a good citizen out of a convict.

For an illustration, take one class of criminals, the most numerous of any—those sent to prison for some crime growing out of *intemperance*. Shut up from the possibility of drunkenness in prison, these would earn the support of their families, which they did not do before. Two very desirable results would be accomplished—the turning of a vicious and dangerous class into sober producers, and the relief of society from the support of a family.

I have presented only a brief and imperfect outline of my plan. It may need modification in a hundred ways. It might be wise to reserve a part or all of the wages of those convicts having no dependents, to be paid to themselves at dismissal.

The peculiar advantage gained with the convict himself, which after all is the important thing, is that the knowledge that he was laboring for loved ones instead of being compelled to labor for the State while they were suffering for bread, would greatly soften and humanize the hardest heart. Letters of thanks from a suffering but faithful wife, and messages of benediction from his children, would exert a reforming resolution which nothing else could.

*Elyria, Ohio.*

## LETTERS TO THE EDITOR.

### A KIND WORD.

*To the Editor of The Living Church:*

I have for some considerable time been in the weekly receipt of THE LIVING CHURCH. I owe it to my honest conviction and sense of duty, to not only thank you, but chiefly my heavenly Father, for the comfort which its weekly visits afford me. Its thorough Church principles, and honest Church views, and sound sense, together with its wise moderation and evangelical teachings, add renewed strength and comfort to my mind and heart. A long experience in the ministry of the Son of God has fully convinced me that our success in building up "the kingdom of Christ," depends upon our strict adherence to canonical law, the plain preaching of Christ crucified, and a firm reliance on the aid of the Holy Spirit. Judging of THE LIVING CHURCH from this stand point, I want to thank you for your manly, modest, but firm course.

Before closing, I beg leave to return publicly my thanks to Bishop McLaren and the clergy of Chicago for their extreme courtesy, when a few weeks ago I was soliciting aid for the jurisdiction of the Platte among the people of Chicago. Their kind, generous, and brotherly conduct, will ever be remembered.

R. W. OLIVER.

*Kearney, Neb.*

### "PREACH THE WORD."

*To the Editor of The Living Church:*

I once knew a preacher in Boston who was famed for eloquence. His name was in the newspapers and on the lips of thousands. He might wisely have called to mind Cowper's apostrophe to "Popular Applause," and perhaps he sometimes did.

If language cannot be eloquent when it is not truthful, he was not at all times eloquent. Many of his impassioned utterances in the pulpit were not the words of truth and soberness, but were fictions of his imagination; as, for instance, his depicting of the smoke of the bottomless pit rising until it enveloped and hid the throne of the Eternal!

"Fools rush in where angels fear to tread."

It is lamentable to see a man claiming to be a teacher from God with the charge, "Preach the Word," apparently forget his fearful responsibility, and preach "with any purpose so miserable as that of producing a rhetorical effect."

The preacher referred to passed away many years since, and his name is seldom mentioned. A book of sketches from his pen passed away with him. The voice, the manner, the living presence, of the orator could not be transferred to the printed page, and without these his book could not survive. Of many a good man, who was far less known, honored, and flattered while living, it may now be said: "He, being dead, yet speaketh."

Richard Hooker, for instance, was known while he lived as an humble parish minister, and was but little known beyond the precincts of his parish. He speaks to-day, and will speak for all days to come, by the influence of his saintly life and character, as well as in his immortal works. The meteor flashed on its way and disappeared. The star is still shining serenely in the heavens.

E. H. D.

### GOOD METHODIST HYMNS.

*To the Editor of the Living Church:*

Why can we not have some good Methodist hymns to sing at the celebration of the Holy Eucharist? Our present hymnal of 1874 is singularly deficient in that respect. But the Rev. Charles Wesley can supply us with ample material. Here is one of his from the hymnal of the M. E. Church:

Jesu, at whose supreme command
We now approach to God,
Before us in Thy vesture stand,
Thy vesture dipped in blood!

The cup of blessing, bless'd by Thee,
Let it Thy Blood impart;
The bread Thy Mystic Body be,
And cheer each languid heart,

Now, Lord, on us Thy Flesh bestow,
And let us drink Thy Blood,
Till all our souls are fill'd below
With all the life of God.

Not much Zwinglian heresy about that hymn! Other hymns of his have been dropped from the latest Methodist hymnal; perhaps, for fear that some weak P. E. brother might come in and be scandalized by their strong, scriptural statements. Here are some of them:

Victim Divine, Thy grace we claim,
While thus Thy precious death we show;
Once offer'd up, a spotless Lamb,
In Thy great temple here below,
Thou didst for all mankind atone,
And standest now before the Throne.

We need not now go up to Heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost e'en now Thy banquet crown:
To every faithful soul appear,
And show Thy Real Presence here.

Again:

Come, and partake the gospel feast;
Be saved from sin; in Jesus rest.
Oh, taste the goodness of your God,
And eat His Flesh, and drink His Blood.

See Him set forth before your eyes,
That precious, bleeding sacrifice!
His offer'd benefits embrace,
And freely now be saved by grace.

Once more:

O Thou Eternal Victim, slain
A sacrifice for guilty man,
By the eternal Spirit made
An offering in the sinner's stead;
Our everlasting Priest art Thou,
And pleads't Thy death for sinners now.

Thy offering still continues new,
Thy vesture keeps its bloody hue;
Thou stand'st the ever-slaughtered lamb;
Thy priesthood still remains the same;
Thy years, O God, can never fail;
Thy goodness is unchangeable.

Pray, let us Wesleyan Methodise our hymnal a little.

J. ANKETELL.

### RELIEF NEEDED.

*To the Editor of The Living Church:*

Will you allow me to call attention to a practical charity by which a most deserving Church family will be materially assisted, and at the same time a cheering response given to the appeal of the Rev. Edward H. Parnell, of Newcastle, Wyoming, published in your issue of May 30th.

The family, to which I have alluded, consists of a father, mother, and three young children, who have for several years been trying to earn a livelihood by agriculture in that part of North Dakota lying west of Devil's Lake. The story of the North Dakota sufferers has been told time and again, and with very little exaggeration. In this case extreme want has been borne with uncomplaining fortitude. It was only in response to urgent enquiries, that the mother finally gave my wife the details of a life in which even potatoes and oatmeal were unattainable luxuries. Their immediate wants were promptly relieved, but they do not wish to live as objects of charity. The unusual rainfall of this month gives them good ground for expecting an excellent crop. In the mean time they are obliged to build a sod house, the floor, doors, and windows of which will cost money, which they have no means of raising, except by the sale of a sciopticon now in their possession. It is nearly as good as new, with a large number of fine views. The original cost was $75; it can be had for very much less. I hope that whoever buys it will make their offer as large as possible. Will not some good Church people unite to relieve this family, and assist Mr. Parnell in his work? For good reasons I withhold the name of the family, but I will take pleasure in forwarding any proposals that may be sent to me.

W. F. HUBBARD.
Chaplain U. S. Army.

*Fort Buford, N. D., June 15, 1891.*

### A WAVE OF INFIDELITY.

*To the Editor of The Living Church:*

I notice in *The Southern Churchman* of June 4 an attack upon the words of high consecration in the ordering of priests and bishops:—"Receive the Holy Ghost," etc. The editor says that even Rome has never used those words in this office, and that our mother Church of England and daughter Church of America have out-Romed Rome. Well, sir, are we to await Rome's bidding any more than Calvin's? If these consecrated men do *not* receive the Holy Ghost, what business have they to administer the Blessed Sacrament or sign with the sign of the Cross? Besides, we hold—do we not?—that the voice of the One Catholic and Apostolic Church is mandatory—that she speaks as the oracle of God. Do we usurp the functions of the Third Person of the Blessed Trinity when we as a Church assume that He makes His abode in the heart of a pious and devoted priest? Let us watch for this leaven of controversial error, or after a few General Conventions we shall have no Church left. Let us take high ground and not recede an inch from the Church's august claims. "Now or never!" should be the watchword. We are threatened by a wave of infidelity, and agnosticism, and Unitarianism, and de-organization of all sorts. What we have, let us keep—all save that strangely misleading name under which we are still compelled to go, and which is repellent to thousands in our Communion. I make no reflections whatever upon the sincerity or Churchmanship of the writer referred to, Rev. Gilbert F. Williams, but I do not want to see that Prayer Book lose aught but one thing—viz: the word Protestant on its title page. A Church which does not speak with authority becomes a denomination sure enough. After protesting for centuries against Rome, it begins to protest against itself.

PRO ECCLESIA.

## OPINIONS OF THE PRESS.

*The Interior.*

BURN THE PULPITS.—Treat them just as the men who in Paul's day used curious arts; make a bonfire of them. They are dry enough to burn, doubtless, most of them. Of course it is a heroic treatment, but the times demand heroic measures. Bluff King Henry was right in his political and ecclesiastical philosophy, when he said of the monks and the monasteries, that the only way to get rid of the rooks was to destroy the nests. The only way to get rid of pulpit essays is to get rid of the pulpit. Burn the desk upon which the minister leans, and he will straighten up. The pulpit has floated into the ministry many an incompetent, who has burdened the pro-

fession of the cleric by his weight, instead of buttressing it by his strength. Upon its easy cushions of green velvet the faculties have gone to sleep, which, in the presence of a congregation, ought to be most alert: human sympathy and moral courage. The advice which Warren gave his troops at Bunker Hill ought to be the motto of the seminary class-room: "Fire when you see the whites of their eyes, boys."

*Church Bells.*

THE LATE PREMIER OF CANADA.—After seventy-six years of hard work, and recently, in connection with the great election campaign, of excessive overwork, Sir John Macdonald's strength was worn out, and he has died just as his party had won the battle of the election. He will be sorely missed, and his death has the effect of showing us to what importance to England colonial matters have grown. "In these days of Greater Britain a great colonial statesman fills an important place in history. Few foreign potentates are such important persons as he. His Cabinet administers tracts of territory by the side of which most of the kingdoms of Europe are mere patches. His colony can throw a foreign industry into consternation by raising the tariff by a few dollars. He sits with his finger on the valve which admits emigrants from the Old World. It is his to shape the proportions of a swiftly-growing giant, and no hereditary titles, no feudal tenures, or class traditions, restrict the range of his experiments. In such places, be they pleasant or not, are cast the lines of a Premier of a great British colony. It was Sir John Macdonald's fortune to be the first colonial statesman to build up a reputation which should be world-wide." Like so many men who have made their mark in the colonies, he hailed from Scotland, being the son of a Sutherlandshire yeoman, Mr. Hugh Macdonald, who emigrated to Canada in 1820, and settled at Kingston, Ontario. Young Macdonald adopted the law as his profession, and by his masterly abilities, as well as by the freer scope for promotion which a colony presents, he gained admission to public life as long ago as in 1844. Since then his career has been a steady triumph. One public office after another was intrusted to him, and he has accomplished the unique ministerial feat of winning four general elections in succession. His great national policy was to prevent his country from being merged in the United States. This policy after a sharp struggle, has again received the support of a majority of the Canadian electors. Now the great inspirer of the policy has been taken away, and although the party have Sir John Macdonald's traditions and plans to guide them, they have lost the almost immeasurable benefit of his vigorous control and of his strong personality.

*The Rock (London.)*

THE BACCARAT SCANDAL.— We may hope the great baccarat scandal is now over, and that the circumstances connected with it will be buried in oblivion as soon as possible. It was an ugly revelation all around, and while the verdict is for the defendants, right-thinking people will feel that they are deeply involved in the disgrace that has come down on Tranby Croft. A hard-headed English jury has given its verdict without hesitation, and the public will remember that that verdict only endorses the confession of guilt already made by the plaintiff. Unless the highest personage concerned in this business is strangely oblivious to popular sentiment, he must realize that he is seriously, if not dangerously, compromising his position at the head of society and as heir to the British Throne. The English people do not relish these revelation of the seamy side of Royalty, and it is not too much to say that the democracy only endure the monarchy because they believe in the popular tradition that it centres in itself all that is highest and noblest in English history. Once let them be disillusionized on this point, and one of the strongest foundations on which the throne rests will be knocked away. There is, of course, another aspect from which to view the subject, and the vision given of high play, night after night, stimulated by champagne suppers, the inordinate greed for ill-gotten wealth, the mutual rivalries and suspicions of the card-playing company, are a revolting picture, and show us a very sad side of life among the upper ten thousand. The nemesis on ill-doing has here followed speedily enough, and every one concerned in this gruesome affair has suffered severely in reputation, from the prince down to the humblest actor in the discreditable drama.


# HARRIMAN

HARRIMAN

To meet the wish of many who desire lots reserved for their own selection, or for selection by the EAST TENNESSEE LAND COMPANY, in their behalf, and to make sure of complete satisfaction in every case, a system of OPTION LOT WARRANTS has been devised, guaranteeing Six Per Cent. interest to the investor for one year, with option to take the lot selected at its LOW OPTION PRICE, prior to November 1st, or at the advanced price after that, or to receive back the full amount in cash at the end of one year, with interest thereon.

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1st.—To secure a lot at low price in return for your money, with interest on the money for one year.

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## 200 Select Lots $200 IN THE NEW RIDGE VIEW ADDITION

Only these 200 will be offered prior to Nov. 1st. Prices $200 each to warrant holders only. Prices positively to be advanced from 25 to 50 per cent. the 1st of November. Right reserved to advance the price at any time without notice, except as against warrant holders.

Nearest lots heretofore platted selling at from $500 to $1,000 each, with fine residences planned for and being erected upon several.

Regarded by many as the finest portion of Harriman City site. Overlooking first part platted, and commanding a splendid view of Emory Heights opposite.

On the lower slope of Walden's Ridge, within ten minutes' walk of the business center of town. Beautiful for situation. Excellent for health.

Lots 50 feet wide by an average of 140 feet deep. Nothing so desirable heretofore offered for double the money. To be one of the most choice parts of Harriman.

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HARRIMAN

Two Hundred of these Lot Warrants are offered—one for each lot now offered in RIDGE VIEW ADDITION—and each of these 200 lots is therefore covered by a Warrant Option. These lots will be selected by the Company from the entire number of lots in the Addition, and numbered in the order of their desirability, each number corresponding to the number of a Lot Warrant. The Warrants will be issued, without reservation or change, in their numerical order, and choices of lots will, therefore, run in the order of Warrants bought. Those who remit the most promptly will secure the choicest selections; but all the 200 lots are desirable; none are poor; as between many of them no actual difference exists; and

**Each Lot will within a year be worth double its price.**

If not satisfied that this is so, the buyer of the Warrant can reject the lot selected, and apply the Warrant on payments for other lots, or at maturity of the Warrant receive back principle and interest in cash.

This is the Best Offer and Opportunity to Lot Buyers, Investors, and Speculators, ever made by the EAST TENNESSEE LAND COMPANY.

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**IN HAPPY HARRIMAN!**

The Handsomest, Thriftiest, Solidest and Most Successful New Town in the whole New South.—"Founded in Honor and Enterprise."

Two Hundred more Houses actually needed within Sixty Days to accommodate the families of workingmen required by the great Rolling Mills and the Agricultural Works, to open next month. At least 1,000 more people must find homes in Harriman before November 1st.

**HARRIMAN'S MOTTO.**—PEACE, PROGRESS, PROHIBITION, PROSPERITY AND PLENTY. Five P's in a pod. As a result, note:

**HARRIMAN'S GROWTH.**—January, 1890, one farm-house; April, 1891, 32 frame stores; 29 brick stores; about 300 dwellings; 19 business and miscellaneous buildings; four hotels; two banks and a graded school; a Board of Trade; six church organizations, and four churches erected; two W. C. T. U.'s; a Y. M. C. A.; a Belt Railroad; a water supply; electric lights, and a Daily and Weekly Newspaper. June 2, many more houses and buildings, and 736 votes cast for the first municipal government, showing at least 3,000 people, or as by ordinary estimates of five to each voter, 3,680.

**HARRIMAN'S INDUSTRIES.**—Tack Factory; Hoe and Tool Factory; Cumberland Manufacturing Establishment; Steam Planing Mill; Brick Yard; Steam Laundry; Duthie Machine and Foundry Works; East Tennessee Furniture Factory; Byrd Coal Mine; Coking Ovens; Lime Kiln and Stone Quarries, all now in operation. The Lookout Rolling Mills; the Gibson Agricultural Works; the Wrought Iron Furnaces, and the Paige Manufacturing Works, near completion, and to begin operations within thirty days. The Blast Furnace and the Bailey Auger Bit Factory soon to be built. All to employ about 1,200 hands.

**HARRIMAN'S FUTURE.**—Assured by present character and size; by its unusual river and railroad facilities; by the coal and iron resources close about it; by the unrivaled advantages of cheap coal and iron which it offers; by Prohibition of the Liquor Traffic in Title Deeds; by the consequent thrift of its population; by the beauty and healthfulness of its location; by the sober constituency behind it; by its marvellous growth in the seventeen months past.

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$200

Make remittances for Lot Warrants to the Secretary, but payable to order of FREDERICK GATES, Treasurer.

A. A. HOPKINS, Secretary. A. W. WAGNALLS, President.

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**Clinton Hall Building, 13 Astor Place, New York City.**

The Chicago Free Kindergarten Association has since its organization in 1882, maintained a Free Normal Class, which is open in September and February of each year to receive new pupils. Its faculty is well-known, and the grade of work accomplished by its graduates is sufficient guarantee for thorough and advanced kindergarten training.

**DON'T DECIDE**

Upon your summer tour until you have read A SUMMER NOTE BOOK of the Michigan Central, "The Niagara Falls Route," which will give you just the information you want about the Summer resorts of the North and East from Mackinac Island to the New England Coast. It will be sent to any address upon application to O. W. Ruggles, G. P. & T. A., Chicago.

"Excuse me, George, but when I saw you a year ago, your face was covered with pimples; it seems to be all right now." "Yes, sir! that's because I stuck to Ayer's Sarsaparilla, the greatest blood medicine in the world. I was never so well in my life as I am now."

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even brown or black as may be desired.

Beecham's Pills cure bilious and nervous ills.

**THE GREAT CONVENTION.**

As the North-Western Line (C. & N.-W. R'y) is known as one of the very best routes between Chicago and Minneapolis, the selection of it as one of the lines that can be used by persons attending the Annual Convention of the Young People's Society of Christian Endeavor will prove satisfactory to those desirous of traveling by a line that enjoys a national reputation for furnishing its patrons with every facility for safety, comfort, and pleasure en route. The North-Western runs the finest Vestibuled trains through from Chicago to Minneapolis in 14 hours, furnishing the traveler with every luxury which an equipment of magnificent new sleeping cars and unexcelled dining cars, together with unrivaled track and motive power, can provide. It is, upon the occasion above-named, the only line that can give its patrons the choice of routes via Milwaukee, Waukesha, and Madison, or via Harvard, Janesville, Madison, Devil's Lake and the beautiful lake country of Wisconsin and Minnesota. Passengers going by either of the lines above-named, can, if they desire, return by the other, thus varying the monotony of a journey in both directions over the same route. Ample accommodations will be provided, and the extremely low rate of one fare for the round trip from Chicago affords an unusually favorable opportunity for a visit to the twin cities, St. Paul and Minneapolis, and the adjacent well-known resorts.

Special attention will be given to organized bodies traveling in special trains, and such trains will be scheduled between Chicago and Minneapolis, in both directions, to meet the wishes of parties using them. Parties traveling in special chartered cars will also receive the most careful and prompt service.

The Convention of 1891 promises to be more important and enjoyable than those that have preceded it, and, in view of the fact that the tide of travel to Minneapolis at that time will be very heavy, the advisability of early reservation of sleeping car space is recommended. Accommodations in sleeping cars leaving Chicago on any desired date can be secured upon application by letter or wire, to W. A. Thrall, General Passenger and Ticket Agent, Chicago, who will cheerfully furnish all desired information regarding routes, time of trains, etc. All ticket agents sell tickets via the Chicago & North-Western Railway.

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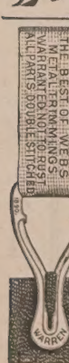


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*TIMELY SUGGESTIONS.*

WASH SILKS.—The usefulness and comfortableness of wash silks cannot be overestimated. Their continued good looks depends upon the care with which they are washed and ironed. They should be washed by themselves in warm, clean suds (not a hot one), using pure white soap. All washing powders and alkali soaps destroy the colors in the silk and roughen the fabric. After washing in suds (where they are to be what Peggy calls "paddled," not rubbed; at least only very lightly, and never upon a board) rinse in tepid water, and once more in cold water to which a little vinegar has been added. Dry at once in the open air, folding the pieces while they are still damp. Do not sprinkle them. Iron upon the wrong side. In the case of a double collar or cuffs, where no amount of pressing upon the wrong side will make the right side look smooth, the right side may be ironed under a thin layer of muslin; but do not let the iron touch the silk.

A NEW INDUSTRY FOR WOMEN.—An association of women is about to start in business to undertake by contract the care of London conservatories, window boxes, balconies, and small gardens by the year, season, or month. The members of the association will themselves attend to all orders, employing men for the digging and rough work only. Plants will be received and tended at the premises of the association during the absence of the owner from town. The title of the new business is the Women's London Gardening Association. --*Vick's Magazine for June.*

TO KEEP THE HOUSE COOL.—Much of the heat of our houses is supplied by the kitchen range, which Bridget keeps red-hot even in the dog-days, says *The Ladies' Home Journal*. Prevent this by using a gas stove or oil stove as far as possible. Then shut up tight all rooms not in use. Not only should the shutters and windows be closed, but the blinds must be lowered to exclude every ray of light, and the doors locked to prevent the running in and out of the children, who thus admit waves of heated air. Perhaps it would be neither wise nor practicable to hermetically seal all the rooms of a house, but one room, at least, can be so treated, the parlor, and also the dining-room between meals; the room selected should be closed early in the morning while the air has some freshness, and before the sun strikes the windows; then it should not be opened until late in the afternoon.

Every house should have an accessible trap door in its roof, and when this is left open, a current of heated air must rise through it and make a general draught over all the house. Awnings should be light in color, and should be at all windows and doors except those to the north. They are great helps in keeping out glare, but they should be chosen of a kind which is readily raised and lowered. After sundown a plentiful watering of your street and pavement, and of all the garden you possess, will cool the air wonderfully.

NINE RULES FOR BATHERS. -- Avoid bathing within two hours after a meal.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration.

Avoid bathing altogether in the open air if after having been a short time in the water it causes a chilliness and numbness of the hands and feet.

Bathe when the body is warm, provided no time is lost in getting into the water.

Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water.

Don't remain too long in the water; leave the water immediately if there is the slightest feeling of chilliness.

The vigorous and strong may bathe early in the morning on an empty stomach. The young and those who are weak would better bathe two or three hours after a meal, the best time for such is from two to three hours after breakfast.

Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe.—*The Ladies' Home Journal.*

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PUREST, STIFFEST, BLACKEST } ALL *Bristles*

*SOLID BACK.* Light and very strong. Will not split or absorb moisture like a wooden brush. **Superior to Brushes generally sold for $2.00.** Face of Brush 5½ x 3 inches. *Money refunded if not satisfactory.* Send for Catalogue of Brushes ranging from 25c. to $1.50, adapted to needs of all the family.

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A NEW DEPARTURE.

SAID Uncle Sam: "I will be wise,
And thus the Indian civilize:
Instead of guns that kill a mile,
Tobacco, lead and liquor vile,
Instead of serving out a meal,
Or sending agents out to steal,
I'll give, domestic arts to teach,
A cake of 'IVORY SOAP' to each.
Before it flies the guilty stain,
The grease and dirt no more remain,
'T will change their nature day by day,
And wash their darkest blots away.
They'll turn their bows to fishing-rods,
And bury hatchets under sods,
In wisdom and in worth increase,
And ever smoke the pipe of peace;
For ignorance can never cope
With such a foe as 'IVORY SOAP.'"

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THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX

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